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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII

Jackson, Miss., April 3, 1941

NEW SERIES
VOLUME XLII No. 14

Who's Who and What's What

Churchill says that in overthrowing the government which signed an alliance with the axis, Yugoslavia found its soul.

Dr. W. O. Carver's daughter, Mrs. W. M. Garrott left Japan March 6. Her husband remains to help carry on the mission work.

Baptist Hospital in Houston, Texas, Robert Jolly superintendent, has plans for a \$470,000 addition to the building.

Rev. Van H. Hardin was married March 2 to Miss Zula Horton of Oakland, Miss. We wish this fine couple all joy and usefulness as they take up life's work together at Ackerman.

Dr. S. G. Posey, pastor of First Church, Austin, Texas, is this week in a meeting with Pastor H. H. Hargrove in Columbus Ave. Church, Waco. These are two of our Mississippi men who went west to help the country grow up right.

The editor of the Religion Section of Time says: "Ministers habitually exaggerate the size of their activities; for exaggeration churchmen can beat Hollywood any day." We do not say that this statement is true. But maybe it is well to see how others see us.

We are sorry that by some error the article from the Magnolia paper on Sunday observance and brother Pardue's answer to it were separated, the answer appearing the week before. We know of no more effective work the Devil is doing today than in destroying the sanctity of the Lord's day.

In the absence of Mrs. Rice from the W. M. U. Convention at McComb this week, it fell to the lot of Mrs. G. W. Riley of Clinton to preside. Mrs. Riley is familiar with all the work of the W. M. U., having been a member of the Central Committee for many years. She is also at home in the chair of the presiding officer.

April is the month Mississippi Baptists have set aside as a special time to take Fellowship Offerings when the Lord's Supper is observed. By your cooperation we can make the offerings this year the largest up to date. This offering goes to the relief of old preachers.—R. L. Wallace, R. K. Corder, H. D. Jordan, C. J. Olander, Committee.

The death of Mrs. P. H. Eager, Jr., of Jackson last week removes one of the most useful members of First Church. Mr. Eager is a son of the late Prof. P. H. Eager, who was for a generation teacher in Mississippi College. Besides her husband Mrs. Eager leaves three daughters. A great throng of people attended the funeral service, which was conducted by her pastor Dr. W. A. Hewitt, assisted by the editor of the Record. "My peace I give unto you."

Things seem ever approaching a crisis in Europe. Some day the crisis will come. It may come any day. The latest news is more favorable for Great Britain than for many months. The resistance of Yugoslavia to the Axis, the destruction of many Italian ships, and the British successes in Africa came at a time to put new courage in those who believe in self-governing nations. The Prime Minister of Japan arrived in Europe in time to receive a severe jolt. It looks now as if Germany must and will undertake something desperate. It is good to remember the words of John: "I saw a throne set in heaven; and One sitting on the throne."

Cause for Rejoicing: Baptist Record circulation this week is 21,927. This is the largest circulation in the history of the Baptist Record. However, we rejoice not in the mere fact that the circulation is 21,927 but that the larger the circulation, the more people are becoming informed about Baptist affairs and the more they know about the work, the more they'll do about the work. Dr. Lipsey and the writer both thank the many pastors, preachers, men, women and children who have helped build the circulation of the Record to unbelievable heights. Now let's go on and make it 22,000 before the Southern Baptist Convention meets. — Sincerely, A. L. Goodrich.

Rev. S. J. Rhodes, who went from Mississippi to Louisiana, now goes from Mt. Pleasant to Folsom, Louisiana.

Our people are united in the belief that old preachers who have worn themselves out in the ministry should be taken care of. The best time to help these servants of the Master is on the day when you celebrate the Lord's supper. Let the people make an offering for this purpose. They will be glad to help.

Northern Ireland is supposed to be Protestant, but it seems there are more Roman Catholics there than any other one denomination. Next come the Presbyterians, and close behind them members of the Church of Ireland which seems to mean Episcopalians. Methodists come next. Baptists have only about 10,000.

Pastor Lawrence B. Cobb says that Sunday School Superintendent J. L. Lewis set a goal of \$50.00 for the offering to Missions last Sunday. In spite of sickness and small attendance they gave \$52.37 and several other people expecting to add to it. The revival meeting begins April 30 with Dr. S. A. Murphy of Valence Street Church, New Orleans, preaching.—First Church, Union.

Our readers may recall the news a few weeks ago about Mr. Paul W. Jones of Canton, Ga., having given stock in a mercantile company valued at hundreds of thousands of dollars for various religious and benevolent institutions. The Christian Index brings the news of Mr. Jones unexpected death. "We must work the works of him that sent us while it is day; the night cometh in which no man can work."

We are in receipt of "The Soul Winner's Kit" a box containing an assortment of tracts suitable for use in winning people to Christ. We wish to commend it most highly to every Christian who is concerned for the salvation of the lost. There are about 100 of these, and they are designed to meet every need. This set is published by the Good News Publishing Co., 322 W. Washington St., Chicago, Illinois. Cost \$1.00.

Editor Brown in the Word and Way expresses the opinion that our religious papers should take advantage of the children's love of the comic section to furnish something in this line. And then he adds, "But such as that costs money—more money than any denominational paper that we know of has to spend." All of which reminds us of the story of an orchestra in which a German was to play a very loud part. The leader of the orchestra kept saying to him, "Louder, Louder." The player finally stopped in disgust and said, "Louder and louder is easy to say; but vere is de vindt?" The papers might be improved if the people were willing to pay for it.

E. M. Causey, Mississippian goes from Jackson, Louisiana to Foley, Alabama.

We dare any preacher to read carefully the eighth chapter of Second Corinthians and preach from this clause in the fourteenth verse, "That there may be equality."

From the church clerk the information comes that Rev. James C. Taylor has resigned the pastorate of Kreole Church to accept a call to the church at Bay Minette, Ala., effective April 1.

While there are said to be less than half as many "Indians" in the United States today as in 1492, yet we are told that today they are increasing faster than any other race in America.

Miss Nan Neely, sister of Mrs. Ned Rice of Charleston, passed away last Sunday. Our sympathy is with the family in their loss. This prevented Mrs. Rice' attendance on the State W. M. U. Convention.

One of our active Christian women not long ago was making a talk which she sought to illustrate by drawings with chalk on the black board. She is a fine example of an unmarried lady. When she turned to the board to draw something to represent a man, she threw up her hands in despair and said, "Oh, I never could draw a man."

Rev. N. S. Jackson, superintendent of the Mississippi Anti-Saloon League, has prepared a petition to President Roosevelt as Commander of the U. S. Army, asking that he banish the sale of liquor from the army camps and place a safety zone about the camps in which it will be illegal to sell liquor. Everybody ought to favor such a move and be glad to sign such a petition.

Rev. Sam Morris of Del Rio, Texas, whose voice is heard daily over the radio, will speak four times in April in Mississippi. On Monday evening, April 21 he will speak at Meridian, the twenty-second in Jackson, the twenty-third in Hattiesburg, the twenty-fourth in McComb. His addresses will be in the interest of Temperance, under the auspices of the State and National Anti-Saloon League.

Mr. and Mrs. Trutza, missionaries in Bucharest, Rumania, arrived in New York last week after an adventurous and difficult journey across Europe and the Atlantic. They spend a short while in Philadelphia, sojourn a month in Louisville, and plan to attend the Southern Baptist Convention in Birmingham. In a letter to our W. M. U. secretary Mrs. Trutza speaks of a pleasant visit they had last summer in Bucharest from Mr. P. I. Lipsey, Jr.

Mr. J. E. Lambdin, Secretary of the Baptist Training Union Department of the Sunday School Board will conduct a Baptist Training Union service from the auditorium of the First Baptist Church, Shreveport, to be broadcast over KWKH, 1130 kilocycles at 7:00 o'clock CST, Sunday, April 20. The A Capella Choir of Dodd College will render special music. B. Y. P. U.'s in session at that time are requested to install a radio and tune in—J. Bell, Sec.

We have read with interest a recently published sermon by Dr. Zeno Wall of Shelby, N. C., on "Can We Still Have Hope?" It is a clear presentation of the hope of the Lord's return. The grounds of our hope are presented from the Scriptures. These are given as the hopefulness of Jesus, the promise of Jesus, and the prayers of others for his return. The sermon is printed as a small pamphlet of nine pages. It is published by the author, who is well known as for several years he was a pastor in Mississippi.

Sparks and Splinters

Mr. Fred Scholfield of Laurel leads the singing in the meeting at Brookhaven April 13-23, and Dr. Haight of the Baptist Bible Institute preaches.

The General Secretary of the Y. W. C. A. in Holland has been imprisoned by the Germans, because he expressed opposition to the "new order."

Notwithstanding its enlarged capacity, the Southern Baptist Hospital is running a full house again. Patients are being turned away for lack of room.—L. J. B.

The Southern Baptist Hospital in New Orleans has just received a cash legacy of \$1,000 from the estate of Miss Susan Juden, who was a member of Coliseum Place Church of New Orleans.—L. J. B.

Among the things heralded by the public press which proved to be untrue, was the report that Martin Niemoeller, who had been put in a concentration camp by Hitler had joined the Roman Catholic Church.

First Church, Brookhaven, held a special service for men Sunday morning, March 23, in which men and boys were seated by classes in the center tier of pews. The next Sunday the women were given the same distinction.

Dr. J. C. Carlisle, English Baptist editor says that more than 150 Baptist churches, schools and lecture halls in and around London have been destroyed or injured by German bombs. Many of the members have been scattered to the four winds.

Miss Omega Nutt, daughter of Rev. G. W. Nutt of Lena is financial secretary of the First Church, Amarillo, Texas, Dr. Foreman pastor. There are 3,000 members and a Sunday school of 3,400, with a budget of \$100,000. Miss Nutt was graduated from Hillman College and from the Southwestern Seminary.

Walnut Church: We are boasting a rise in our Sunday school temperature. Last Sunday our attendance rose to 112. Brother Goodrich could claim his share in this because of the Baptist Record which the church recently placed in all our homes. Brother Joe Canzoneri could claim his share because of his wonderful messages last week. May God bless all of us and each of us glorify Him in Christ Jesus.—Pastor.

Dr. John Garstang, one of the greatest living archaeologists, of the University of Liverpool, England, brought three lectures to the student body of Southwestern Baptist Seminary, Fort Worth, last week. Sponsored by the class in archaeology taught by Professor Leslie Carlson, Dr. Garstang lectured on the discoveries at Jericho and on the Hittite people. His wife addressed the Seminary wives, telling of the part English women are playing in the battle of Britain.

The First Baptist Church, Tampa, Florida, recently concluded a series of evangelistic meetings that brought a group of fifty new members into the church and proved a great inspiration to the congregation, Dr. Adiel J. Moncrief, Jr., pastor, announced. Dr. Frank Tripp, pastor of the First Church, Montgomery, Alabama, was the guest preacher and Rev. Edward Powell Lee, Anderson, S. C., directed the music. Both visitors were deeply appreciated in the Tampa church.

"I remember when a boy," said Edward W. Bok, "I asked my father once which, to his mind, was the hardest word in the English language. Without a moment's hesitation, he answered 'No!' 'No?' I echoed in surprise. 'Exactly,' he answered. 'Not in spelling, as I suppose you mean. But you will find as you go along that it is the hardest word in the English language.' I did. And difficult it was at times to say, as my father predicted. Yet few would choose this word if asked, as the most difficult word in the language." Courage to say "No" to every evil decree and suggestion is the primary need of our humanity.—Selected.

Two halves of a doughnut make a hole.

Rev. J. E. Blackford, pastor at Fernwood, is now a chaplain stationed at Camp Shelby, near Hattiesburg.

Pastor T. V. McCaul of First Church, Gainesville, Florida, recently baptized a chaplain at Camp Blanding.

Rev. Paul Montgomery resigns Central Church, Winchester, Ky., to re-enter evangelistic work. His address will be 4217 Pine Tree Lane, Jacksonville, Florida.

Ministerial students of various denominations attending Louisiana State Normal College at Natchitoches have organized a Ministerial Association to project a mission program.

Gov. Sam Jones of Louisiana preached at the opening of the new Baptist Church house in St. Joseph, La., March 30. He is a Methodist. We are glad that a governor can and does preach.

Trinity Church in Oklahoma, City, recently dedicated their new Auditorium and Educational Building, W. B. Harvey, pastor. They have a wonderful plant and are doing a great work under the leadership of the Spirit.

A pastor recently visiting his flock asked a five year old boy if he were going to church that evening. Jimmie replied, "No, you holler too loud." Do you suppose that has anything to do with our congregations?

Dr. W. H. Knight, Mission Secretary in Louisiana, says that less than half the churches in that state gave anything at all to the Cooperative Program in 1940. But already this year slightly more than half of them have contributed something in the first quarter. Dr. Gambrell used to say "Things are getting better."

Dr. Cottingham has been 35 years with Louisiana College. In the beginning it had practically no equipment, opening with 19 students and three teachers. It now has over a million dollars in equipment and endowment, a strong faculty and a good student body. The faculty and staff of the college gave a dinner to Dr. and Mrs. Cottingham before they left for Ruston; also 27 sterling silver plates inscribed with the names of the faculty and staff. Colored friends asked the privilege of preparing and serving the farewell dinner.

The leading editorial in The Watchman Examiner of March 20 deals with the matter of feeding hungry people in Hitler ridden Europe. The editor says that thorough investigation reveals the fact that Germany has robbed the people of the occupied countries and left them to the mercy of the enemies of Germany. It further shows that this is a war measure and that feeding the hungry in Europe is playing into the hands of Hitler's war machine. Hitler is doing all he can to keep food away from England. If our people want to feed the starving there are five starving in China to one in Europe.

This writer has a home which he bought forty years ago. He had a wife and five children and it looked like it was time for him to get a home. He did not have enough money to buy a home, for salaries had been small. There was about half enough money to buy a home. This was paid down and notes given for the rest of it to be paid in annual installments. The home was secured and there has never been any regrets. He also belongs to a church that for many years did not have a church house, but worshipped in the college chapel. The church decided to build a house and did so. To do this it was necessary to borrow nearly \$50,000. That was nearly twenty years ago. The debt has been reduced to a small amount by annual payments. There have been no regrets over having gotten a church building in this way. Nobody has said it was a mistake. The work has greatly prospered in the new church. It was the only way we could get a church building adequate to our needs. Why should anybody complain that Mississippi Baptists have acquired college property in this way worth two million dollars. There wasn't any other way to do it. And it was necessary to fit our young people for Christian service. There is nothing for us to do but go straight ahead and pay off the debt that was acquired in the process. Pay it out through the Now Club.

As President Cottingham goes from Louisiana College on April 1 to become president of the Louisiana Polytechnic Institute at Ruston, Dean H. M. Weathersby becomes president pro-tem. Dr. Weathersby was reared in Clinton, Miss., is an alumnus of Mississippi College, and a brother of Dr. W. H. Weathersby of Mississippi Southern College.

Paul said, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also." We are just as much debtors as Paul was. We too have been entrusted with the gospel. Every time an opportunity comes to give to missions we can pay an installment on our debt. It is well if we have the same spirit as Paul when he said, "As much as in me is, I am ready."

Walnut Church: From March 16-23 we had brother Joe Canzoneri with us for our March Study Course and at the same time he preached at our school, Walnut Consolidated School, every morning and at the church every evening at 8:00 o'clock. Because of unfavorable weather condition and sickness our attendance was limited. However those faithful members who attended regularly experienced a rise in their spiritual pulse. God blessed us in a marvelous way and we shall always thank Him for sending brother Joe our way to increase our faith by the great heartfelt messages he delivered. We feel that we have met and heard many great preachers, but in magnifying Christ, the Christian graces imparted to brother Joe excell both in words and deeds. His singing was a wonderful inspiration. We recommend him from the depths of our heart—this man of God.—Pastor Walter B. Price.

Some one asked for an interpretation of this passage of scripture: "Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust," (or grind him to powder), Lk. 20:18. The Sunday school lesson commentators seem to have skipped it. We have no ambition to rush in where angels fear to tread, but give what seems to us its meaning. Falling on this stone seems to refer to the rejection of Jesus by his contemporaries, or by any to whom he is preached. Those who reject Him now suffer the consequences of broken and frustrated lives, lives which fail of all the real purpose of living. But the judgement of God which is to be visited on those who finally reject Him is more fearful than anything which happens to them in this world. They will be ground to powder, or scattered as dust. The comparison is between the consequences of sin in this present world and those which will be visited hereafter on the impenitent, those who have rejected Christ.

We wish that men might read the Bible for themselves, and read it without the prejudices that have accumulated through misinformation from the past. We wish this particularly for people who translate the Bible into English, and for preachers whose business it is to study the Bible and interpret it to others. Here is a good place to begin, Romans 13:8-10. Read it this way: "You owe no man anything save to love one another." Anybody who has one year in Greek knows that the present imperative, second person, plural, of a verb is the same as the indicative. That's why this translation is given here as indicative, "You owe no man, etc.," instead of imperative, "Owe no man," etc. One is as correct as the other just as a matter of moods and tenses. But the whole connection shows that it is indicative and not imperative. Paul says that love is the fulfilling of the law. The whole law is summed up in that one commandment to love. If you do that you will do all the rest. All your obligation to men is fulfilled in doing this one thing. You owe no man anything more than this, to love one another. There is no prohibition here against going into debt. All your debt is included in this one thing: "love one another." He is not discussing the question of debt. He is insisting on their loving one another. Jesus said that all the law and the prophets hang on the one thing of loving God with all your heart and loving your neighbor as yourself.

THE CURSE OF INNOVATIONS

By Wm. James Robinson, D.D.

Discussion is one of the best means of arriving at the truth in all of its fulness. Wise men can differ greatly and discuss the greatest issues vigorously and have growing respect and love for each other. Only men of small caliber dislike other men for dissenting from their views. Honest, sincere, men are profound lovers of the truth and count it a friendly service when another leads them out of an error as much so as when one leads them into an entirely new field of valuable truths.

If we are to have a wholesome social order it must be firmly based on great truths. The dominant element in the group must agree on these great basic principles, hold them dearer than life until it is clearly proven that it is wise to make a change. The Constitution of the United States is such a document. It has been amended several times, and some parts have been repealed, but this is necessary for it is a human document prepared to meet changing social conditions.

But I mean to write about innovations in religious matters. The Bible is an inspired document of truth that fits all times and all peoples and has no taint of error in it, and fully meets all our spiritual needs. Much of the Old Testament has served its purpose, but it is still very valuable to us for the God of the Old Testament is the God of the New Testament, the same yesterday, today, and forever.

A generation ago Dr. B. H. Carroll, a prince in Israel, said: "All the New Testament is the law of Christianity. The New Testament is all the law of Christianity. The New Testament will always be the law of Christianity." Who will dare to call in question one of these statements? They are axiomatic. If either one of them is not true then we are as helpless as ships without rudders, charts, compasses or sails. If any other doctrines, principles or laws are needed God has failed one generation or another or all. But He has not failed. The New Testament has all the doctrine, rules and regulations we need to enable us to be the best possible Christians.

Now what is an innovation? It is "the act of innovating or making a change in something established" (Standard Dictionary). If "the New Testament is all the law of Christianity," and we as Baptists believe it is, then we must obey it both in the letter and the spirit of it. We must add nothing to it nor take any thing away from it by neglect, repudiation, or any other means. What it says is established to be believed and obeyed, but it must not be changed by any means whatsoever. When it is silent we are free to do what we believe the circumstances require of us. To illustrate. It says nothing about what kind of houses we are to build as places in which to worship God, therefore we are free to build such houses for this purpose as we may see fit to build. It says nothing about an order of service so we are free to establish our own order of service, but we are commanded to meet and worship in spirit and in truth, and it would be an innovation to willingly fail to obey.

Remember an innovation is a violation of an established order. Let us notice some Old Testament innovation. The first is the saddest, the most deplorable. God forbade Adam and Eve to eat of the fruit of a certain tree, but they ate of it, and the disastrous results are unfathomable. Uzzah disobeyed God by touching the ark "and God smote him for his error and he died." The Lord told Moses to speak to the rock, but he smote it instead. The water gushed from the rock, but Moses missed the promised land for his disobedience. Nadab and Abihu offered strange fire before the Lord, and for their disobedience were denounced by fire from the Lord. Israel insisted on having a king contrary to the Lord's will, and reaped national disaster as a result. Saul boldly disobeyed the Lord (innovated) by sparing Agag and the best of spoil and then had the effrontery to say to Samuel: "Blessed be thou of the Lord: I have performed the commandment of the Lord." In a few minutes Samuel

made his epoch making remark: "Behold to obey is better than sacrifice, and to hearken than the fat of rams." Saul lost the kingdom and gained everlasting disgrace for his innovation.

The New Testament records many innovations; and since the days of the apostles many more have been introduced. Baptismal regeneration being among the worst. This led to baptizing of infants, and later to sprinkling infants, and adults when sick, with the understanding that if they recovered they would be immersed. Out of this practice grew sprinkling as baptism for infants and adults. Catholics, Lutherans, Episcopalians and others still teach that sprinkling is baptism, and essential to salvation. Every Greek New Testament scholar knows this is an innovation. History proves that the groups that practice this are the worldliest of all groups professing to be Christians. Inordinate love of prestige and power prepared the way for the episcopacy.

The Roman Catholic church is a body of innovations, but believes much in common with us, but her innovations so completely overshadow the New Testament doctrines as to completely obscure them. This institution has cursed every nation it has dominated and is today the avowed enemy of our American institutions of freedom of conscience, liberty, public schools, free press and would close forever every Protestant and Baptist church if she could. Surely she is the mother of harlots.

Baptists today have to be watchfully alert against innovations. The Federal Council of Churches is working overtime to propagate innovations. It is dominated by modernists and they are wholeheartedly committed to making and promoting innovations.

Baptism is a New Testament symbol of Christ's burial and resurrection. The Lord's day is commemorative of it. But the Catholics, for sinister reasons, introduced Easter and a whole retinue of other innovations to commemorate the resurrection. The New Testament has established ways to symbolize and commemorate the resurrection and addition or change is an innovation that must displease the Lord. The observance of Easter is a perversion of a New Testament doctrine, is destructive of spirituality, destroys the significance of baptism and the Lord's day and leads to many other errors. The quicker we are done with it the better.

Now in conclusion let the Lord himself speak. "And why call ye me Lord, Lord and do not the things which I say?" (Luke 6:46). The Lord rightfully requires exact obedience. Not to cheerfully strive to render exact obedience is to willingly become guilty. To add to what he has commanded is to say he was not able to give us a complete system of doctrine—one equal to all our needs. To try to change his commandments, or substitute something else instead of one is to "offer strange fire," and deliberately disobey him. "Rebellion is as the sin of witchcraft, and stubbornness is an iniquity and idolatry. Because thou has rejected the word of the Lord, he hath also rejected thee from being king" (I Sam. 15:23). "Behold to obey is better than sacrifice."

Kansas City, Mo.

A HOLY DAY

The Lord's day freshens precious memories
Of one transcendent morn of long ago.
The crucified made conquest of our foe,
And proved that one who died has power that frees
Men from despondency, and then retrieves
Their hopes, and makes them brightly glow,
This victor wishes every one to know
That he has conquered all Gethsemanes.

Let the redeemed make this day glorious
By keeping it as a memorial
Of conquest that invites to Paradise.
The Lord's day is a holy day for us
When every heart should hold a festival
Of praise for his triumphant sacrifice.

—Wm. James Robinson.

Kansas City, Mo.

GIFTS TO RELIGIOUS INSTITUTIONS BY WILL

For a long time the Constitution of Mississippi prohibited the willing of anything to religious institutions. Ours was the only state in the Union with such a constitution. As a result the religious institutions of our state suffered while such institutions of other states prospered. After long and repeated efforts our Mississippi Constitution has been changed. It is now legal to make provisions in our wills for our religious institutions.

Our institutions need our help and they richly deserve it. They will live and promote the cause of our blessed Lord and Saviour long after we are in our graves.

We now have an opportunity to let some of our wealth speak and work for us after we have gone to be with the Lord.

At this moment, I am asking myself the following questions:

First: What am I, without my money, worth to my Saviour?

Second: What am I and my money worth to the cause of Christ?

Third: What will my money be worth to the cause of Christ after me and money are separated by death?

These questions clamor for an answer. They have aroused my conscience.

They won't depart just by a wave of the hand.

I am determined to let some of my earthly possessions be used in the cause of my beloved Redeemer after my body is turned over to the undertaker.

Dear Reader: Won't you join me?

J. W. Lee

UNCLE SAM ON A BIG DRUNK

The comely city of Atlanta, Georgia, reports "twenty-six thousand drunks on the streets during the year." A recent survey shows two and a half times more patients in state hospitals for the insane from alcoholism, three and a half times increase of arrests of women for drunkenness, and fifty-four per cent of prisoners are there for causes brought on by liquor.

The Eighteenth Amendment put one hundred and seventy-seven thousand, seven hundred and seventy-nine saloons out of business. The Twenty-first Amendment brought four hundred and thirty-six thousand saloons, modernly dressed up, back.

Makers and vendors of liquor know no morals. The New York Herald-Tribune and other dailies state in news articles that liquor and vice traffic are both lining themselves up around the army camps to prey on the boys. A commercialized vice agency has already lined up fifty thousand prostitutes to carry on their vicious traffic in connection with the camps.—First Baptist Advance, Abilene, Texas.

Dr. O. P. Gilbert, editor of the Christian Index of Georgia favors the acceptance by the Southern Baptist Convention of the invitation to meet in San Antonio in 1942. Special reason: will help in the formation of a Pan-American Baptist Congress, which he advocated more than a year ago.

About the sorriest excuse we have heard for not helping in paying off the debts of Mississippi Baptists is to say that "we were not here when the debts were made and it is no responsibility of ours." That means that one who says this has moved into a comfortable berth which some one else has made and paid for, that he is willing to get all the benefits of the debt incurred, but unwilling to assume any responsibility for it. It is as if a man becomes a member of a church which has a fine building with comfortable pews and full equipment, but on which is a building debt. This new member takes his seat and makes himself easy in a place somebody else has provided but will have nothing to do with paying it. He is not only not honest, he is not decent. Suppose he says that to the tax collector when the time comes to pay for the bonds on a school building. He would simply be sold out for taxes.

EDITORIALS

THE AMEN

Let's not forsake this good Bible word and leave it to the Methodists, Episcopalians or Holy Rollers. It is a good Bible word, just borrowed by the New Testament from the Old, a word which is Hebrew in origin, but has gone wherever the Bible goes, wherever the gospel is preached, and Jesus is known.

If you will look at the King James Version of your New Testament you will find it the last word in nearly every epistle in the New Testament. The American Revised Version omits it in some of them, but preserves it in most of them. We commonly use it to conclude a prayer. But, you know, it is a singular thing that while we end our prayers with the "Amen," we somehow shy away from concluding our hymns which are generally prayers, in the same way. It might be well to ask what is meant by this amen, as used in our forms of worship.

For one thing it is a sort of "signing on the dotted line." Your check is no good at the bank, no matter how much money you have there, unless you sign your name to it. And when you go to cash somebody else's check which has been made out to you, the teller will not give you the money unless you endorse it with your own personal signature. And a corporation or official of the state must attach its or his seal to a document which goes out. When you go to a notary public to have him attest your signature to any document, he will ask, "Is this your signature?" or "Do you swear to the truth of what is here written?" That is what the amen does. It is your own personal endorsement. It is your personal attestation. So when Paul wrote a letter, he commonly put just a sort of attestation at the close; writing the Amen.

But it goes deeper than the mere formal attestation. It is the whole-hearted committal of oneself that what is here said bears the endorsement of personal experience. If you hear some one preach and present some soul-stirring and soul-satisfying experience, you have the impulse to give your own personal approval to what is said. You say "Amen," because you have a personal experience that corroborates all that has been said. This experience is so genuine, so real, so vivid, so important to you and others that you cannot refrain from adding your testimony.

When Paul wrote his letters he wanted the people to know that it was not something which he had learned out of a school book; it was not something that had been passed on to him by the apostles or rabbis. It was something that was true in him. He said the apostles in Jerusalem did not communicate this information to him. It was not from man, nor by man, but a direct experience with God. That is the reason he is able to say Amen.

When somebody else has led in prayer and expressed your own condition of heart, and your own desire before God, certainly it is the least you can do to say Amen. If you use a hymn that somebody else has written, and this hymn expresses the aspiration and desire of your own soul, it would seem entirely appropriate to say "Amen." You may see it silently if you like, or say it out loud.

It is certainly allowable and, we believe appropriate and helpful to say it aloud; for all of us to say it. This is our way of testifying to the truth. It ought not to be simply because it is prescribed by the book, any more than a preacher should write in his sermon, "Weep here." But there ought to be a voluntary and spontaneous attestation to the truth.

Jesus says of himself that he is the "Amen," Rev. 3:14. And Paul says in 2 Cor. 7:20 that Jesus is God's confirmation of every promise he has made. "How manysoever be the promises of God, in Him is the yea!" And then he adds, "Wherefore also through Him is the Amen unto the glory of God through us," Am. Rev. Version.

AUTHORITY AND LOYALTY

If anybody imagines that there is a conflict between authority and freedom, he needs to think further and deeper, for this is the case only where authority is usurped or abused. About that a word later. But right now let us be assured that genuine authority and genuine loyalty are complementary and inseparable. Loyalty is the free response of the soul to rightful and righteous authority.

Authority is that which holds everything in its place and implements it for fulfilling its mission or office. Jesus said, "All authority is given unto me in heaven and on earth," and then he commanded them to go. Everything is ready; the power is ready to be turned on; you need not hesitate to get on with the task. All the machinery is geared for the undertaking. Authority is necessary for the operation of each part, and the cooperation of all the parts. You had as well expect to run a complicated machine with all the nuts and bolts loose, as to expect to do the work of the kingdom of God without the exercise of authority over all.

Authority is more than power. The word is authority and not power in the commission as recorded in Matthew 28:18. Authority includes power, but it is more than power. Power is physical while authority is moral. Power uses force in the execution of its will, while authority makes its appeal to reason and conscience. Authority is by reason of right, by divine right, but power may be and often is usurped. Men of slavish spirit submit to power when it is grasped and used by dictators; but men of free spirit deny their authority, if they have to go to jail for it. "Our fathers, chained in spirits dark, were still in heart and conscience free." Power is exercised over slaves, authority is gladly accepted by free men.

There is in the heart of men the recognition of the necessity and the benefits of authority. Because authority is the expression and embodiment of what is right, men accept it with loyalty, with satisfaction and joyfulness. Faith responds to authority. Faith finds its satisfaction in authority. There can be no secure faith unless there is authority to rest on. You believe in your doctor because you say he is an authority in his line. You trust your case to your lawyer because you say he is an authority in his line. You would fight for the man whom you believe in. You would give your life, your all, for the cause you believe to be right.

Religion is the field above all others in which we need authority, for it is a field where we are dependent on outside help. It is a field in which the knowledge necessary to our conduct and our salvation must come to us from without. We know little of our origin and less of our destiny except for what is told us in the word of God. We need guidance and deliverance. And these come to us from Jesus Christ through his word. For this reason loyalty is at its best in religion. We say, "He is Lord of all." "I will follow thee to prison and to death." Or, "I count all things but loss for the knowledge of Christ Jesus my Lord."

"I'll go where you want me to go, dear Lord; I'll be what you want me to be."

Loyalty is joyful acceptance of the authority of Jesus. It says with Paul, "I am ready not to bound only, but also to die at Jerusalem for the name of the Lord."

To be sure there are fictitious loyalties, such as substitute men or institutions for the Lord Jesus. He forbade us to call any man teacher in the sense that we are to submit our lives and hope and conduct and faith to the direction of men. Jesus has no substitutes, no proxies, no vicars. "From Him, through Him and unto Him are all things."

There were 44 additions to First Church, Durant, Oklahoma, 23 of them by baptism in the meeting when Dr. W. R. White assisted Pastor J. Luther Holcomb. The benefits of the meeting extended to neighboring communities by radio.

PICTURES OF JESUS

It is the desire of this editor if the Lord permits and graciously helps to give from time to time on this page successive pictures of Jesus, word pictures of course, taken from the Gospel of John. But first of all a word in general about pictures of Jesus.

Jesus is by all reckoning the most attractive personality our world has ever known. Men have been drawn to Him in every generation of the Christian era. To know Him, to know even something of Him has been the cry and aspiration of the highest intellects as well as the simplest souls of earth. "We would see Jesus" has been those Greeks at the passover in Jerusalem sought Him through the mediation of the disciples. What would not any one of us give today to see His face, the face that both friends and enemies looked upon in Galilee and in Judea!

How eagerly men have in art galleries sought out a picture of Jesus. How people stand enchanted before some man's portrayal of his face. More pictures of Him have been made by artists than of any other man who ever lived. Perhaps no two of them are alike, but most of them have something in common, so that you recognize Jesus as the one whom the artist portrays. His face has been the inspiration of the world's greatest artists. Men stop and look, whether the picture is of the babe in the manger or the Christ on the cross.

You may trace the life of Jesus by the pictures of Him which great artists have made, from the infant in his mother's arms to the ascension of Jesus from the Mount of Olives. You will recall the picture of the boy Jesus in the temple at Jerusalem with a face upturned upon which the light of heaven played, a mobile face, eager face, inquiring face, spiritual, hopeful, wistful, responsive, expectant, sincere, pure. Artists have pictured Him alone with God in Gethsemane, holding a little child in His arms as eager mothers pressed about Him, stilling the storm on the lake, preaching to the multitudes, transfigured on the mount, standing calm before puzzled Pilate with the mad throng around Him, hanging on the cross, ascending into glory.

There is something in the face of Jesus that inspires the desire to put His likeness on canvass; just as there is in his life that which inspires men to want to write His life. More books have been written about him than about any other man. Luke said back there soon after Jesus had gone back to the Father that there were many who had taken in hand to draw up a narrative concerning Him.

No satisfactory portrayal has ever been given of Jesus outside the New Testament. The Gospels are still the source of our knowledge of Him. To them all men turn for the picture of Jesus, and find all their desires satisfied in Him. Each of the four evangelists portrays Him in his own way, and each of them gives us pictures of Him in various poses or situations. We ought to be deeply grateful for what they tell us of Him.

It is our purpose in this series to look on Jesus as John represents Him to us. There was not and could not be any one who was in so good a situation, or so qualified by sympathetic appreciation as was John to interpret the real Jesus to us and to the world. He loved Jesus with intense devotion; and Jesus loved John apparently more than He did any other disciple. This is a necessary quality in an artist or a biographer. We must have in ourselves something of the qualities we would see in others, or which we seek to describe. John was with Him constantly from the beginning to the end of His ministry; and had in his home the mother of Jesus. He apparently saw the baptism of Jesus, attended Him to the Mount of Transfiguration, stood within speaking distance of Him at the cross and witnessed His ascension to the right hand of the Father.

We can be truly grateful for the Gospel of John and for the photographs of Him which are found in it. Our age is one which has gone wild

about pictures of the world's greatest man. Some of the pictures made up are justifications of an album of pictures of Jesus.

Here is a picture of Jesus in the days of his boyhood, a state of mind absolutely contemptuous of the world, about as a human being, whose expression the council shall be in there are pictures but that is that we are contemptuous fools because come up to

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about pictures. Moving pictures are one of the world's greatest industries. There are many magazines which devote themselves to the movies. Some of the most popular magazines today are made up almost wholly of pictures. Surely we are justified in trying to bring out of this old album of John's Gospel, as best we can, these pictures of Jesus.

POOR WHITE TRASH

Here is a phrase we have inherited from the days of bourbonism and snobbery. It reveals a state of mind that is not only unChristian; it is absolutely anti-Christian. It is as far removed from the spirit of Jesus as it is possible to have in a world where Jesus once lived. The use of any contemptuous terms was condemned by the Lord about as severely as it was possible to express in human language. He said, for example, that whosoever shall say to his brother, Raca (an expression of contempt), shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. Of course there are people in the world who play the fool, but that is not the question. The point here is that we are not to assume superior airs and contemptuously or angrily refer to people as fools because they do not belong to our class or come up to our standards.

There are plenty of exhibitions today of such assumptions of superiority and such expressions of contempt. We have plenty of epithets which we apply to people when we wish to spew our ugly spirit out on them. Such as "Niggers," "wops," "dagoes," "poor white trash," "Common," or even "poor" when spoken of as an inferior group. We are not denying here that there are people who are underprivileged; it is all too true. There are people who are poor, and never get a fair chance in the world. There are people who are common because they have no opportunity for culture. What we are speaking of here is the right and wrong attitude toward such people, the Christian and unChristian way of speaking of them and dealing with them. The man who speaks of such people as the "riff-raff," or the "scum," or any such term is betraying a spirit which is the opposite of the attitude of Jesus.

His opening words in the sermon on the mount were, according to Luke, "Blessed are ye poor." These people brought all his compassion and love into exercise. Truth is it was just such conditions that brought Him into the world. It was to the helpless and needy that He gave Himself. He rejoiced in spirit and said, "I thank thee, O Father, Lord of heaven and earth that thou didst hide these things from the wise and prudent and reveal them unto babes. Yea, Father, for so it was well-pleasing in thy sight."

Paul was well qualified to be an aristocrat from every standpoint, by birth and by culture. But he repudiated all such claim. He said Jesus did not count it a thing to be grasped, to be on an equality with God, but humbled himself and became a servant. Paul said, "Mind not high things (Be not high-minded) but condescend to them that are lowly; 'literally.' Be carried away with them that are lowly."

Whenever Baptists, or anybody else, turn away from the poor white trash, forsake them that labor and are heavy laden; lose interest in the poor, abandon the tenant farmer because he is poor and of little value to the church, then we have forsaken God and his attitude toward people. We ourselves become objects of pity, and are in danger of being forsaken of God. The poor of the land are our charges. We dare not leave them to the Holy Rollers and others who mislead them and leave them worse than they were before. But if we forsake the poor, others will rob us of our divinely appointed mission.

Evangelist A. D. Muse was recently in a revival meeting with Pastor Grady Grimes in Calvary Church, Lake Charles, La. He is now with Pastor Wm. Huffman in Central Church, Jonesboro, Ark. He goes April 13-27 to Birdville Church, Fort Worth, Harold Menges pastor.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I came, give attendance to reading — give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")



The above cut shows how happy the circulation manager felt when Miss Mary Bailey, Baptist Record subscription secretary conveyed the joyful news that the Baptist Record circulation for this week was above the twenty-one thousand mark. Look on page one for the actual number. Look up the figures and smile with us.



Rev. L. R. Massey, pastor Pine Hill Church in Antioch, Jones County. He has had all his field of churches to adopt the EVERY FAMILY plan.

MASSEY'S FIELD IS 100%

Dear Brother Goodrich:

With great pleasure I am now able to report the last one of my churches have adopted the EVERY FAMILY plan. Enclosed you will find the list of names. This is Pine Hill Church in Clarke County; Corinth in Jasper County, and Clarke County. As you will recall the other churches are Corinth in Jasper County, a half-time church, and Antioch in Jones County.

Antioch has recently voted unanimously to remodel the church and build Sunday school rooms. Pray for me as I try to lead these people for the cause of Christ.

Yours in the service of our Lord,
L. R. Massey.

This is an invitation to many other Mississippi pastors to follow Pastor Massey's footsteps and lead their churches to adopt the EVERY FAMILY plan. What Massey has done, others could if—

SALEM—Covington County

One of the best country churches in Mississippi is Salem, near Collins. A home product, Rev. J. R. Rogers is pastor. We spoke to two sets of visiting deacons, Ora and Rock Hill about the

EVERY FAMILY plan and the Ora list was given as on the spot. And we're looking for Rock Hill soon.

While we spoke to the visiting deacons, Pastor Rogers was leading the monthly worker's conference and ended up with a speech and black-board demonstration on tithing. A new addition to the church has added much needed Sunday school rooms and auditorium space.

Covington County's Record readers are listed as follows:

Collins 78, Route 3, Collins 1, Leaf River 34, Route 3, Mt. Olive 3, Route 1, Mt. Olive 2, Ora 10, Salem 96, Sanford 27, Seminary 58, Mt. Olive 4, and Route 2, Mt. Olive 1.

REMEMBER THE SOLDIER BOYS

Every church should send the Baptist Record to any of their members who are in the military service. EVERY FAMILY churches are invited to add such names to their EVERY FAMILY list. To other churches the price is only one dollar for eight months.

THE NEW ALBANY PLAN

New Albany Church has the EVERY FAMILY plan. But they extend its usefulness. After the Records are read they are gathered up and passed on to people around New Albany who do not get the Record.

First Church, Augusta, Ga., sends the state Baptist paper to every young man in the church who has gone to a training camp. Verbum sap., if you understand what we mean.

Suppose a man when asked to contribute to the Now Club and pay the debt on our Baptist institutions should say, "I wasn't in the state when the debt was made." No, and he wasn't here when Christopher Columbus discovered America. But he is making himself very much at home here and getting all the benefits of the discovery and of the work which pioneers did in opening up the country, building railroads and establishing all the institutions of civilization. Better get busy and escape being arrested for vagrancy.

"The Christian Attitude Toward War," by Lorraine Boetner, has recently come from the press of Wm. B. Eerdmans Publishing Co. of Grand Rapids, Mich. It is a sane discussion of a subject that now distresses the world. The author faces the facts in present world conditions and the things which led up to these conditions. The Bible is studied carefully to reveal what is taught in it on this subject. The trouble is that so many people today think that know better than the Bible about this subject; but this author is willing to hear what the Bible says. It is plainly shown that there are some things that are worse than war, some things which inevitably provoke war and justify it. This is a book that ought to help to set some people's thinking straight. It has 119 pages and costs \$1.00.

Baptists of Mississippi have nothing to apologize for when we talk about our bonded indebtedness. It was the only way open to us to go forward. If we had not gone forward we would have been put out of commission and out of existence. Young men and young women have gone out from our institutions by the hundreds in the past twenty years to bless the world and lead in all the work of our churches. This could not have been done if we had not endowed the schools. One college president said that the year before his college was standardized by endowment, one half of the students in the junior class did not come back to finish their work. They could not afford to be graduated from a school which was not endowed. A man who fails to give to a cause like this is like a man who dams the irrigation ditches through which fields, orchards and gardens are watered. This writer has voted for every bond issue of Mississippi Baptists made to perpetuate their schools, and he would be heartily ashamed of himself if he had not done it. To cut off our schools from support is to put on an intellectual and moral blackout throughout the state. Get your contribution to this cause in at the earliest possible date.

THE UNION BAPTIST SEMINARY

The name given this recently founded Baptist Seminary for the education of the Negro Baptist ministry in New Orleans and surrounding regions was selected to connote the idea of spiritual unity and serve as a vital watchword for the vast hosts of Negro Baptists everywhere. The institution holds out the hope that here in the largest and most strategic city of the South, where the densest Negro population is found, there may arise a Seminary which shall soon become one of the greatest agents and factors of spiritual unity and cooperation in our Lord's Kingdom through the ministration of a solid and adequate education to thousands of our Negro ministers. The erection of such an institution should elicit the sympathetic cooperation of every true Baptist, white and colored, of our land, both North and South.

I. The needs and opportunities.

The spiritual destitution among our colored people in many parts of the United States is deplorable and appalling. In vast rural sections of our country the dilapidated condition of their crude church buildings attracts the attention of even a casual and disinterested observer. Sadder still is the fact that this outward sign betokens in most cases an even more dilapidated condition of the organization, spiritual worship and service of the churches. These conditions which are widespread, though worse in some sections than in others, are to be attributed mainly to the lack of pastors adequately educated and equipped to give the people the proper instruction and leadership.

A cross-section of such conditions, typical of large areas of several densely populated states contiguous, is to be found in New Orleans and the surrounding regions. In this city there are 180,000 Negroes, and in the state of Louisiana, 800,000 more. There are a hundred and thirty-seven Baptist churches in the city of New Orleans alone, but many of them worship in insignificant residences and could not be identified as churches except by some poorly wrought signboard, an index to the character of the small congregation installed there. The great number of these small congregations called churches are indicative of the divisive spirit which led to their separate existence.

Of more than two hundred ordained colored Baptist preachers in this city less than a dozen have had any collegiate training and not half that many, a seminary course. It is evident that the work carried on by these pastors in congregations of a dozen to a few more members is indeed pitiable. The number of large churches is not great and practically none of them attempt anything beyond trying to take care of their local needs.

In the midst of these crude widespread conditions of dire need there were some heroic spirits who carried on in the face of great difficulties and performed almost miraculous feats. We give all honor to a small number of stalwart men of God who were the founders of the colored Baptist churches and builders of the Baptist Cause in these parts in pioneer days. They did not know much grammar, but had a deep religious experience and an abiding faith in God. Their wives and daughters sang Baptist religion into many a home devoid of the Gospel message and were God's light in the midst of their generation. Not a few excellent and enduring church buildings dot the land here and there, monuments to their devotion and self-sacrificing loyalty to the Master. Not a few of these intrepid spirits yet remain and to them we bow in reverent recognition!

But modern times have brought a great advance in general education of the masses; and notwithstanding its serious defects, it renders necessary the more complete education of the preacher who must minister religious instruction to the learned and unlearned alike. The minister must know his Bible better than his auditors when he appears in his pulpit as their preacher and teacher. He must have knowledge and skill both in the preparation and delivery of his message. He must be equipped to lead his people in

their organized activities and minister to their needs as their pastor. He must be equipped for the defense and confirmation of the Gospel in the midst of a world of gainsayers.

Deadly perils of false doctrine, worldliness and disintegration beset churches which are cumbered with pastors who are devoid of all knowledge and training. The work of disintegration has been carried on extensively already for sometime and the results are evident. False doctrine has found root and is spreading rapidly among the traditionally Baptist Negro hosts particularly of the South. A high authority of the Roman church openly declares that his ecclesiastic heads expect to make the city of New Orleans the capital of Negro Catholicism in the United States. The campaign to bring this about has already been on for some time and already is sweeping thousands of our traditionally Baptist Negro hosts from their moorings and into the fold of Romanism. The method being used with much success in New Orleans and surrounding regions in Southern Louisiana is that of parochial schools. There are seventeen such schools in New Orleans heading up in high schools and Xavier College. The parochial schools are gathering many children from colored Baptist families, offering easy conditions and special inducements and inducting them, once they are matriculated, into the doctrines of their church. Romanist High schools are being fostered in various parts of the South. These are doctrine-instilling institutions. Political measures are being used also to capture institutions like Tuskegee and others, if we are to accept the testimony of colored Baptist leaders in Alabama.

There is much ignorance and superficial sentimentalism among our people, white and colored, which prevents their facing the fact frankly that the Romanists do not bring to the people the free and simple Gospel of salvation by faith alone, or permit them to have the Bible in their own hands to examine it freely for themselves and find out what is the plan of salvation. A study of the Decrees of the Council of Trent reveals that, in a nut shell, their conception of the plan of salvation is radically wrong. Proxy salvation is administered by the church through her duly appointed priests who through sacramental means profess to work by magic the salvation of the soul. The result is delusion, blind devotion, ignorant enslavement of the masses in a traditional belief in the magical efficacy of sacraments, in forgiveness of sins by the priests, and in the worship of saints, especially of Mary who occupies the central place in their worship. Such a system which conducts a worship in unintelligible Latin to the masses and attended with great pomp and ceremony impresses the untutored spirits of many people, white and colored, and brings them into hopeless spiritual bondage. Such a spiritual enslavement of the Negro race is the expressed purpose of the high authorities of the church. There is no plan adequate to save the traditionally Baptist Negroes from being swept into the fold of this ancient error apart from a rapid and adequate provision for the solid education of a great number of their ministers. Democratic education in America began with a few institutions founded for the education of the ministry, such as Harvard and other universities. The greatest need and the initial and greatest opportunity for a secure education for the Negro race on Christian foundations is to be found in a larger and adequate provision for the education of their ministry.

This brings us to face the fact that at present there is very little being done, compared to the great need, to raise up and educate ministry in the Negro Baptist ranks. It is not the purpose of this report and appeal to minimize in any sense the work being done by the Seminary in Nashville, Tennessee. On the contrary, we hope that it may grow rapidly and develop into a mighty factor in the great work of ministerial education. Nor would we in any sense depreciate the good work being carried on by the Union University in Richmond, Virginia, or any other schools which are helping in this great task. There is room for all and a special need for each.

But we are turning out few educated colored ministers at present where we need to be presenting hundreds of graduates annually if the vast needs are to be even approximately satisfied.

Many of those who are most interested in this matter have come to the conclusion that the time is ripe for enlargement of the plans for Baptist Negro ministerial education. The representatives of the united faculties of the three Southern Baptist seminaries (white) in joint session in the Baptist Bible Institute in January, 1940, reported a special growing interest of their respective institutions in this great subject. In the three localities, seats of these three noble institutions, activities of various types are being conducted to help in the better equipment of the Negro minister. In some of the seminaries (white) in the North a few Negro students are admitted but the number is small relatively and the conditions for study are almost prohibitive from the standpoint of financial demands and educational prerequisites. The three institutions in the South could hardly go further than their sister institutions in the North on this plan and even then, with more difficulty.

The time has come when opportunity has presented itself which taken at the tide will lead on to great advancement in this Kingdom interest. In order to succeed in this vastly important enterprise there is necessary the cultivation of a breadth of sympathy and a putting away of all selfish personal ambition and factional or partisan spirit and that all should unite their hearts in the common task led on by a great vision of a glorious objective. There are many reasons why this task should be a wonderful unifying bond to bring the Kingdom forces of the white and colored races closer together in the fraternal ties of a united Kingdom with one Shepherd and one flock. God has put within the Negro race many rare and beautiful talents, many of which are being lost largely through sheer neglect. This deeply religious emotional race has its own contribution to make to the total plan of Kingdom building. Ministerial education is the most vital method to bring about permanent and sensible religious development and solid Kingdom building on reflected and adequate basis in their midst. The vexatious inter-racial problems will be solved only in the atmosphere of Christian brotherhood, but they can be solved there. We should beware of those leaders which seek to inculcate the idea of solving these questions by the use of cold psychology and sociology alone. Only a real and vital Christianity will be sufficient to give the correct and permanent solution to race relations, and the point of contact is the joint work in building up together the prepared Kingdom forces of ministers and Christian workers.

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Several professors of the Southwestern Baptist Seminary are representing the school in visits to the campuses of a number of our denominational colleges and universities. Dr. L. R. Scarborough has visited those in Texas, and Dr. W. T. Conner in Mississippi. Dr. W. L. Howse and Dr. T. B. Maston have just returned from Florida, Georgia, Arkansas, and Tennessee. Dr. S. A. Newman will soon visit North and South Carolina, and Professor Ray Summers will go to Missouri.

The Hollandale Baptist Church recently had a fine B. T. U. Training School. Mr. H. H. Howell is director of the Union. There were four departments, Rev. J. B. Smith, the pastor, teaching the Adult Union the Adult Manual; Dr. James B. Leavell of Leland teaching the Young People's Union the Manual; Miss Margaret Harris of Leland the Intermediate Manual, and Mr. Howell the Juniors "The Junior and His Church." Between the periods each evening the Unions assembled in the church auditorium for a period of devotion led by the teachers and Mr. Arthur Street Treadway. The average attendance for the week was 57. After the examination on Friday evening, refreshments were served to all in attendance. Attendance for the weekly programs for the last two months has run from 72 to 80.

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "G" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:29; "Go" Mk. 16:15;
"Go" Lk. 9:10.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt.
19:21; "Give" Lk. 6:38; "Give" II Cor. 9:7.

I

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures." I Corinthians 15:1-4.

II

The 1941 Mississippi Baptist Evangelistic Conference helped us. The program proved to be balanced, practical, inspiring! The fellowship blessed!

Jesus was exalted. No attempt was made at exalting earthly beings.

The brethren stayed by! No cliques were observed standing about talking selfishness.

We resolve to preach His Word, present His Work, promote Christian fellowship as never before!

III

Let us now do the things we considered for His glory.

A proposed Perennial Plan of Action in Evangelism:

FIRST MONTH: Make a survey of the entire community. Census.

SECOND MONTH: Go after them for Christ. Visitation.

THIRD MONTH: Prepare for revival—deacons, departments, parents.

FOURTH MONTH: Revival.

FIFTH MONTH: Work with new converts and members. We are losing 5 of 8 members won. Stop that! Cultivate them in soul-winning, missions, Stewardship, Doctrine, Home life.

SIXTH MONTH: Vacation Bible School.

SEVENTH MONTH: Cooperative Association-
al Program.

EIGHTH MONTH: Do something beyond walls of church, i.e. mission, brush arbor meeting, radio.

NINTH MONTH: Study course in soul-winning, organize Andrew Clubs.

TENTH MONTH: Work with soul-winners, present and prospective in departments.

ELEVENTH MONTH: With workers trained do intensive department soul-winning.

TWELFTH MONTH: Home Evangelism.

This same plan is practical for association-wide effort.

Don't forget committees presented weeks ago.

"Prepare ye the way of the Lord."

Don't just trust it to happen. It likely will not happen.

God Almighty does not just wait for things to happen.

IV

We have three tracts off the press. First, "Your Gospel? What?" It deals with Christian fellowship. Eight of seventeen sins listed in Gal. 5:19-21 suggest danger at this point. Look at them, "hatred, variance, emulations (inordinate desire to excel), wealth, strife, seditions, envyings, murders." Look at the company these words keep in the same passage, "adultery, fornication, uncleanness, idolatry, witchcraft, drunkenness." "Thus saith the Lord." "Quit you like men." "Be

not children." Brethren, drunkenness is mentioned only one time while the other thing is mentioned eight times.

The second tract, "Prophecies I Saw Fulfilled" is on the Word of God.

The third tract is, "God's Word on Strong Drink."

Write this office for copies desired.

V

Southern Baptist Convention enrollment cards are now available at this office. Thanks.

VI

That is a pious, handy phrase we have fallen back on repeatedly, as, "Oh, God will overrule the seemingly disastrous (to Christianity) events in Japan, or Russia."

It might help us to think of what God may be doing to us because we didn't step into open doors years ago and give them Christ. Maybe we were very busy doing some "important" things.

"God gave them up to"
Rom. 1:24-32.

"The Kingdom of God shall be taken from you"
Matt. 21:43.

Some churches have no power now! Some segments in some denominational life are interested in things other than first things now!

Let us "take heed unto ourselves." "Preach the Word." And, I Cor. 15:1-3.

VII

"I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." I Cor. 9:22-23.

"For the gospel's sake." Would it not be fine to see more things done "for the gospel's sake." It would transform our Conventions and Conferences. It would re-make many churches. It would re-shape the ministry on the part of many of us.

Why many cannot see the primacy of Evangelism, of soul-winning, is hard to understand. Not merely talking and writing about it but DOING it!

Why not a chair of Evangelism in connection with the Bible department in every denominational school?

A special evangelistic number of our denominational papers once a quarter would fire our entire spiritual life for God, individually and as a people! Yet, some go an entire year without one. Occasionally one is barely dragged out.

Let State Mission Secretaries, pastors, deacons, churches—all lovers of the Lord—get up, go out "for the gospel's sake."

If we really loved the lost, if we really believed in a Heaven and Hell, if we actually accepted the Bible as the very Word of God—we would be evangelistic. Some are rather loud on the Perseverance of the Saints, but very short on evangelism. Some lives are flowing with hate but tight in the matter of soul-winning.

"For the gospel's sake." Some half day sessions of our Conventions would never have taken place if "for the gospel's sake" had been predominant. Some half-night Convention sessions would have never occurred if "for the gospel's sake" had driven many, rather than bitter partisanship.

Better would it have been "for the gospel's sake" had the Convention at some sessions we have attended laughed, or cried, or prayed, throughout those periods.

Small wonder parts of Mississippi have slipped away from Baptists! Small wonder 720,000 persons above 10 years of age in Mississippi are LOST. Texas, Missouri, Georgia and others have more LOST—fifteen million LOST over the South. Have others left out "for the gospel's sake."

May God forgive the hypocrisy of it all and send Baptists out "for the gospel's sake."

BR

The First Baptist Church, Tampa, Florida, has reduced its building debt by \$75,000 during the past four months. The debt on the building, which cost half a million dollars, has been reduced to \$67,000. Dr. Adiel Jarrett Moncrief, Jr., has been pastor since 1935. The resident membership is 2,200.

Pastorial Problems

By Norman W. Cox

"Dispositional Lubrication"

One of the happy privileges of being a pastor is the opportunity to serve as a minister of "Dispositional Lubrication." In order to be good at this form of service we have to keep the joints of our own personality oiled with the joy which flows out of a cheerful heart. We must avoid being grim and grumpy. If we frown other folks will frown. If we fuss, they will fuss. If we get petulant we can depend upon their becoming peevish.

On the other hand if we can manage to keep smiling, dispensing soft answers, communicating cheerful confidences, radiating happy good humor, some of the folks to whom we minister will react in time.

I remember an incident that occurred when I was a college student and pastor of a country church. We had a fine woman in our membership, her husband's name was on the church roll but he never attended. The neighbors said he had a sour disposition. He is not supposed to have smiled in years. She invited me to go home with her to dinner one day. I detected that she had some feeling of anxiety about how he would receive me and behave himself. He was nearly sixty years of age. When I got there he was coolly polite. I am neither a comedian nor an entertainer. I made up my mind however that I was going to warm up his frozen face with at least a cheerful grin. I took his previous history and attitude as a challenge and went to it. I labored at the job for a half hour without any sign of encouragement. Then I noticed the beginning of a trace of a smile in his eyes. I pressed on. After a while he laughed. It was a queer sort of a sound, his laugh. His laughing muscles were so stiff that they squeaked at the first exercise they had had in years. Encouraged with that much of success I renewed the battle and an hour later when I had to leave he was entirely relaxed in glorious laughter.

I consider that one of the greatest victories of its kind I ever won. He was notoriously stingy and when I started to leave he said to his wife: "Molly, go and look in my trunk and get five dollars and bring it to this preacher, he has done me more than that much good."

BR

There has grown up an idea among some of our people that debt is a sin, and we by alliteration associate it with "dirt and the devil." It is an absolutely false conception. The world cannot be run without debt. You can't do business without debt. You don't stand by your electric meter and drop a penny in the slot every minute, or every half hour. No, you pay at the end of the month when your bill is presented. The same is true with many other business deals. All the world's business practically is conducted on credit, that is by going into debt. All the business of government is done by borrowing. There would be no public improvements of buildings, roads, schools, or anything else without debt. We issue bonds for practically all public improvements. They would be impossible any other way. There is no injustice in it. The talk about putting a burden on future generations is all hot air. These future generations will get the benefit of it; why not let them have some part in paying for it. Most of us would never have had a home if we had had to pay cash for it. We do everything on the installment plan whether we know it or not. Our whole system of public education depends on a promise to pay. And we pay taxes today for what was done yesterday. Don't get it into your head that Mississippi Baptists have made a mistake by going into debt. The only mistake would be in not paying our debts. We have not gone into debt beyond our ability to pay. Now is the time to pay.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Our first quarter's reports are now due in the office. Many have already been received but we are eager to hear from every Missionary Society. The record for 1940 reports by district is as follows:

Frist Column represents the per centage of those reporting once or more during year—second column the per centages of Societies reporting each quarter.

District	Reported one or quarters	Reported every quarter
District 1	95%	39%
District 2	93%	63%
District 3	84%	38%
District 4	83%	37%
District 5	92%	61%
District 6	66%	35%
District 7	84%	38%
District 8	80%	35%

The following Associations have 100% record for every society during 1940: Tallahatchie, Lowndes, Oktibbeha and Winston.

Blue Mountain Y. W. A. Does Extension Work

Five members of the Janie Lowrey Sanford Graves Y. W. A. of Blue Mountain College recently took part in teaching "A Trail of Seed", Mrs. Una Roberts Lawrence's latest home mission study book. Instead of basing their talks entirely on material found in the book, the girls used that as a background for personal stories and incidents about the work on our home mission fields. They adapted their material for their audiences of varying ages when they taught the book to the W. M. S. of Wallerville, the junior and intermediate G. A.'s of Walnut and Blue Mountain, and the Y. W. A. at the college.

Mary Jo Clark of Brookhaven gave a brief survey of our home mission work among the Chinese, French and Italians, and told of some of the greatest needs in those fields. Louise Cartledge of Winona introduced back-ground material for a study of our work among the Mexicans in Texas. Sybil Deweese of Philadelphia told some interesting personal stories about missions among the Indians in the south. Margaret Williams of Nashville, Tennessee told of many of the challenging experiences which our home missionaries have had in their work among the negroes and mountain people, and Elizabeth Jacob related several personal stories about Jewish and Cuban missions.

Each of the girls spoke in costume, and used curious to make her talk more real and challenging to her audiences.

Elizabeth Jacob, Reporter.

Birmingham Extends and Invitation

We are very happy that the 1941 sessions of Woman's Missionary Union and of the Southern Baptist Convention are to be held in Birmingham. The women of Birmingham extend to the Baptist women throughout the south a cordial invitation to come to Birmingham for the week of May 12-18 to share in the blessings that are always received on these great annual occasions.

Birmingham is a comparatively new city, located in a beautiful valley and is bounded by mountains to the north and the south. Our city is widely known as a thriving industrial center, but it is more than an industrial center: it is also a center of beauty, culture and religion. The natural scenery surrounding Birmingham is hardly excelled by any city in the country. Here is located Howard College, one of the Baptist colleges in Alabama, and Birmingham Southern College, a Methodist college. The Birmingham Baptist Association with 102 churches and more than

50,000 members is said to be the second largest in the world.

We are very proud to have the southwide W. M. U. headquarters located in our city with offices in the Comer Building. These headquarters afford special blessings and privileges.

The W. M. U. and S. B. C. sessions will be held at the Municipal Auditorium which is located near the heart of the city and is convenient to all hotels. Birmingham has many large and accommodating hotels, eight of which are unreservedly recommended. We are preparing for the May meeting with happy anticipation of your coming and the fellowship we shall have with you here. —Mrs. A. Hamilton Reid, Superintendent, Birmingham W. M. U. Association.

World Comrades Club

ARKABUTLA—Eugenia Jones (4), Julia Mae Jones (4), Virginia Patrick (2), Virginia Spier (3), Marie Spier (2), Laverne Sheffield (3), Norma Jean Sharp (2).

BAY ST. LOUIS—Joy Durham Morgan (3)
BAY SPRINGS—Willie Edna Meltz, R-2 Box 9 (3), Emily Jo Denson (2)

BRIAR HILL—Gwendolyn Compere, R-2, Florence (3)

CARTHAGE—Julian Ray Kern (3), Glenn Nazary (3), Jack Hawthorn, Jimmy McReagan, Sidney Williams (2)

COLUMBUS—Jaunice Allen, 510-7th, St. North (3)

CHARLESTON—Mildred Baldwin, Mary Burnett, Peggy Darby, Jackie Davis, Martha Ann Etheridge, Mildred Jones, Lois Jones, Frances Jones, Betty Claire Lambert, Joyce Lavender, Janie Mae Lee, Peggy Jean Lundy, Dorothy Morgan, Mary Evelyn Pinson, Beatrice Rainey, Frances Sims, Marion Watts, (one paper with no name)

DeKALB—Sara Frances Aust (3), Audrey Burch (3), Alice Burch (2), Doris Conner (3), Mary Jo Guley (3), Drusilla Kilpatrick (3), Lillie Dale Little (3), Joyce Chambers (3), Bonnie Jean Palmer (3), Bettie Jean Mayher (2)

DOCKERY—June Parks (2), Fannie Rea Parks (2), Mary Margaret Parks, Dorothy Jones (2), Martha Jane Jones (2)

FAULKNER—Bobby Nell Duncan (3), Bobby Lee Gay (3)

GREENWOOD—Helen Keys Brewer (2), Janice Crull (2), Katherine Green (2), Lottie McKenzie (2), Betty McClure (2), Una Mae Smith (2), Norma Lee Smith (2), Nancy Jo Tisdale, Sara Jean Trusty (2), Betty Stones, Maxine McDowell, Betty Sue Lawrence, Beverly McNutt, Jane Boring

HARPERVILLE—Jimmie Everett (2)
ITTA BENA—Barbara Fly (3), Edith Alexander (3)

JACKSON—Mary Frances Byrd, 1207 Central (3), Jacqueline Byars, 216 S. Denver (3), Margaret Reed, 721 W. Silas Brown (4), Peter Barr Miazza, 4125 W. Capt. (3), James Herring, 219 Princeton.

MERIDIAN FIRST INT. G. A.—Lillian Blanks (2), Mary Jane Collins, Mary Elizabeth Gilbert (2), Ann Loper (2), Louise Marie Middlebrook (2), Eleanor Frances Tillman (2), Dot Slade

MORGAN CITY—Truman Carr (3), James Robert Carr (3), Peggy R. McKee (4), Kenneth McKee (3), William Norman Moore (3)

McCALL CREEK—Mary Gill (3), Neola Moore (3), Helen Porter (3), Annie Ratcliff (3), Pauline Ratcliff (2), Nellie Mae Cowart (2), Marie Cowert, Darline Murry

NEW ALBANY—Ruth Russell (3)
PACHUTA—Martha Covington (2), Colleen Campbell (2)

PASCAGOULA—Betty Jean Robinson (4)
PICAYUNE—Mary Jean Lee, R-3, Box 55 (2)
PRENTISS—Peggy Berry (3)
PICKENS—Ann Elise May (3), Delma Sims, (3), Jean White (2)

SHUQUALAK—Louise Daniels (2), Mary Ellen Duncan (2), Carolyn Hunter Flora (2), Doris Floore (2), Doris Hill (2), Ruth Clayton Parks (2), Bennett Prince (2), Joe Snider (2)

SMITHDALE—Jean Williams (3), Hilda Young (4)

SUNFLOWER—Dorothy Anderson (3), Alma Boyer (3), Jo Ann Cove (3), Helen Ellis (3), Margaret Haile (3), Martha Mae Holland (3), Ann Holland (3), Bettie Sue Jordan (3), Mozelle Parker (3), Fay Kisner (2), Sylvia Brodofsky (3)

SHERMAN—Billie Martin, Box 17 (2), Jack Nanny, Lamar Nanny

SAVAGE—Willie Mae Gentry

TIPLERSVILLE—(Providence) Neva Lynn Hopper (3), Burkett Hopper (3)

WALNUT—Evelyn Hill (4), Annie Pulliam (2), Margie Ruth Pulliam (2), Alma Doris Stewart (2)

—BR—

In his three years at First Church, Birmingham, Pastor John L. Slaughter has welcomed 675 new members. They have also renovated the auditorium with a cash outlay of \$35,000 and have refinanced the debt on the educational plant.

Rev. Henry A. Borah has accepted a call to the church at Courtland and other churches nearby. He spent a short while in Mississippi a few years ago, then went to Alabama, where he was pastor of a full time country church at Semmes. We welcome him to Mississippi.

It was a matter of sincere regret that Mrs. Rice, president of the State W. M. U. could not be present at the Convention in McComb this week. She was kept at home by the illness and death of a sister. Mrs. Rice has made an excellent presiding officer, and has shown unusual wisdom and zeal in all the work of the W. M. U. The program was largely of her planning, and the minds and hearts of her friends at the Convention went out to her throughout the meeting.

Pastor J. W. Sturdivant reports a fine B. T. U. training class at the Morrison Chapel Church. More than 65 persons present at this writing and others enrolling each night. Mr. Charlie Lanier, dean of the school and the pastor bring teachers each night from the Merigold High school. We have the strongest force of trained workers that we have had the joy of working with in many years. The folk in Morrison Chapel feel that their children deserve the best; and they are getting it in the training school this week.—J. W. S.

Last Sunday Attala County Association held its Spring Meeting with the church at McAdams. The house was full of people. There were twenty churches represented. The moderator, B. F. Odom presided, and the clerk C. L. Oliver kept the record. Rev. H. H. Ward led the singing and Mrs. Bailey was at the piano. The morning devotional was led by Pastor G. W. Smith, a period of real worship. The program centered about Evangelism, and the editor by request preached on "Concern for the Lost." An excellent dinner was served on tables near the church on the grounds of the High School. The good dinner, the glorious sunshine and the Christian fellowship were all that could be desired. In the afternoon Rev. R. C. Holcomb of Kosciusko spoke; also Rev. W. E. Green of Ellisville. It was not our privilege to stay through the afternoon. Altogether it seemed to be a meeting of true inspiration.

The Baptist Record

Published every Thursday by the
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Jackson, Mississippi

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P. I. LIPSEY, Editor & Bus. Mgr.
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729 Park Drive, N. E., Atlanta, Ga.

Sunday School Lesson

By Hight C. Moore

Lesson for April 6, 1941

Notes Analytical and Expository

1. The Person of Christ is pre-
sented in the revealed and revealing
Lord. In the Gospel, the "former
treatise" of Luke, he is revealed from
the annunciation of his birth to his
ascension when he "was received
up into heaven." However, in his
earthly ministry "Jesus began both
to do and to teach" what he con-
tinues to do and to teach. He was,
therefore, not only revealed in his
divine person and work in the flesh
but also was the revealer of his
word and will in all the world
through all the ages. Thus the in-
spired physician prefaces his story
of the coming of the Holy Spirit as
promised and the founding of the
early churches.

2. The Power of Christ is mani-
fest in the redeeming and risen
Lord. Here is a finger board point-
ing back to Golgotha where "Christ
died for our sins according to the
scriptures." But he who laid down
his life took it up again for "he also
showed himself alive after his pas-
sion." And he did not once nor twice
but "by many proofs," appearing
five times to groups one of which
numbered more than five hundred.
These appearances were made
through a period of forty days
climaxing and concluding definitely
with the ascension. During this time
also he identified himself and con-
tinued his work by "speaking the
things concerning the kingdom of
God."

3. The Program of Christ is
sketched and stresser by the reign-
ing and returning Lord. Consider:
(1) The Personnel. On the last of
the forty days following the resur-
rection Jesus appeared the last of
five times to the apostles as a body.
Their association with him in the
flesh was now a thing of the past,
and since they had been given "many
infallible proofs" (AV) of his resur-
rection, they were never again to

Mississippi Baptist Now
Club Associational Chairmen
are calling meetings for this
week and next for pastors,
Church Chairmen, and other
leaders to discuss plans for the
debt-paying campaign in their
respective Associations.

The first meeting will be held
April 5, 10 a. m., at Grenada,
George Criss, Grenada, Asso-
ciational Chairman, presiding.
The second meeting will be held
April 5, 2 p. m., Winona, W.
D. Trewolla, Winona, Asso-
ciational Chairman, presiding.

Other meetings next week
are: April 8, Charleston, 10

see his risen body with their nat-
ural eyes. Alone they were being
left in the world—a world that had
slain their Master and was soon to
lift against them bloody hands. But
they were not left without compass
and chart to sail the unsailed seas
before them. Before leaving them,
Jesus in a few simple majestic sen-
tences outlined their fundamental du-
ties reaching from that moment to
the end of the age and circling out
from Jerusalem to the ends of the
earth. (2) The Power. Already they
had been told that when Jesus went
away another Comforter would come
and guide them into all truth. Now
Jesus is going away, and so in his
last words he commands his follow-
ers to wait for the fulfillment of
that promise "not many days hence."
They must wait in Jerusalem which
was not only redolent with recent
association but also the best radiat-
ing point for the new faith. Nor
must they confuse the spiritual
kingdom of the Messiah with the ut-
terly material view of a mere res-
toration of a glorious earthly king-
dom to the people of Israel. And
let them in their waiting be ready
for the early coming of the Holy
Spirit who would plunge their souls
into his enveloping presence as the
Baptist plunged their bodies in the
Jordan waters, and who would em-
power them for services in the days
to come. More could they do by
waiting than by work. (3) The Pro-
gram. The disciples were now told
by the risen Lord to be not apolog-
ists for his cause or antagonists of
his foes, but simply, because inclu-
sively, "My witnesses." Let them
but give Christ a chance at the
world through their testimony, and
he will win his way over the hearts
and lives of men. And now the sphere
of service widens before their eyes:
first in Jerusalem, the city of their
present residence; next in all Judea,
the outlying district around their
city; then in Samaria, the neighbor-
ing province with its semi-foreign
population; and further still, into

a. m., J. R. G. Hewlett, Chair-
man, Tallahatchie Association,
presiding; April 8, Clarksdale,
7:30 p. m., J. W. Lee, Riverside
Association, presiding; April
9, 10 a. m., Hernando, Dr. A.
L. Emerson, Chairman, DeSoto
Association, presiding; April
9, 2 p. m., Senatobia, Dr. I. C.
Farmer, Chairman, Tate As-
sociation, presiding.

April 10, 10 a. m., Holly
Springs, J. F. Bailey, Chair-
man, Marshall Association,
presiding; April 10, 2:30 p.
m., Oxford, W. N. Ethridge,
Chairman, Lafayette Associa-
tion, presiding; April 11, 10 a.

m., Batesville, Bryant Young,
Chairman, Panola Association,
presiding; April 11, 2 p. m.,
Coffeeville, G. E. Denley,
Chairman, Yalobusha Associa-
tion, presiding.

April 12, 10 a. m., Calhoun
City, R. S. Davis, Chairman,
Calhoun Association, presid-
ing; April 12, 2 p. m., Houston,
E. C. Edwards, Chairman,
Chickasaw Association, pre-
siding.

*Church Chairmen, Pastors,
and other Baptists, be sure to
attend your Associational
Meetings.*

the uttermost parts of the earth
with its admixture of all races and
peoples. In short, not an inch of
earth must be left without its wit-
ness for Christ.

As the little company proceeded
along the familiar road over the Mt.
of Olives they reached a point over
against his beloved Bethany. As
Jesus talked he began to rise; and
higher and higher he rose until the
enveloping cloud hid him from hu-
man view and the Father welcomed
him to his mediatorial throne and
the two men in white apparel an-
nounced his second coming. The
worshipping apostles thereupon re-
turned with great joy to the city
where they continued their worship
and girded for their work.

One day he will come again; will
come in like manner as he went up;
will come not in humiliation but in
power and glory; will come as King
and Judge and Saviour of his peo-
ple forever more. "Come, Lord Je-
sus!"

—BR—

GENTLE MURDER

By A. Smith Nelson

—O—

Millions carry me with them at
all times. They offer me to their
friends.

I kill five hundred and more per-
sons each day. 50,000,000 people at
only 15 cents a day spend \$2,737,-
500,000 each year for me. Enough
to ransom a nation.

And for such consideration I slow-
ly destroy their bodies. Make my-
self their preferred companion, lull
their ambitions!

I am one of the most deadly
poisons known to man. (Pardon me
while I laugh behind my stem.)
There is no known antidote for me!

Really I am in a class by myself.
What has prusic acid got that I
haven't got?

Strychine and morphine require
one-half to two grains to kill a man.
While I have a proven record of
killing a man with one-fifteenth of
a grain.

Nothing stops my use. Not even
exposure of my nature and my
crimes by great men, scientists, and
true humanitarians.

I am nicotine. Gentle, gradual
murderer! Let no man speak ill of
me, or I shall have him damned,
tagged as "an old fossil," "joy kill-
er," "meddling blue nose."

I know human weakness. I curl
my smoky perfume (?) around
those that use me, and make them
my slaves. I cause degeneration of
the brain cells, paralysis and heart
disease.

I injure the appetite for good
food, weaken the memory, floating
in your blood I course through ev-
ery fibre of your body.

And that is not all—no, indeed.
For I pollute the milk of the moth-
ers of the race . . . thus infant in-
nocents are murdered before their
time, or left with injured eyes,
weakened nerves, and other ailments.
Gentle murder is such fun! And
this, my sucker pals, is tops.

I disdain to brag, but listen. One
nicotine drop in the eye of a spar-
row, or young rabbit, will kill it in-
stantly. One drop will kill a cat (9
lives and all), two drops a dog, 8
drops a horse, and 24, it is said, will
kill an elephant in eight minutes.

Humans have used me for speedy
suicide, as well as the universal
gradual self murder. Yes there is
enough of me in three cigarettes to
kill a man, enough in one cigar to
kill two men.

So I think I am stronger than
your will, your grade of self-esteem,
your ambition. I say you cannot
leave me alone! For I am nicotine,
sweet gentle murder.

—The Guardian Shield

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Don't let Boils and Itching keep you in
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OINTMENT. On the market since
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MORE BIBLE STUDY FOR OUR SUNDAY SCHOOL WORKERS

April is a Designated Month

Harold E. Ingraham

At the very heart of all Sunday school work is the training of workers. That is to say, this whole Sunday school business will justify itself and go on increasing in reach and effectiveness as workers are discovered, enlisted, and then led into full commitment and through such training studies and experiences as shall make them adequate for their work.

And basic and fundamental in any such program of training is the study of the Bible, for the Bible is the only source adequate and sufficient which can give guidance and strength for this task. We have said that "Every Sunday School Should Grow" and we know that if Sunday schools are to grow "Sunday School Workers Must Grow" and we believe with all our hearts that they cannot grow aside from the study of the Bible. Yes, prayer comes in and active service comes in, but these come also out of an ever-deepening study of the Scriptures.

So in all of our Southern Baptist Sunday school field, April is designated as a special month for the training of Sunday school workers through the study of the Bible books in the training course. And the churches everywhere through every outlet that Sunday school workers have are being urged to provide study courses in these Bible books of the training course for their Sunday school workers in April. The challenge is to the Sunday school superintendent and yet not only to the superintendent but to the pastor. Probably first to the pastors.

Pastor W. F. Powell of the First Baptist Church, Nashville, Tennessee, accepted the challenge and led his church in an "All-Church Bible Study Week." They taught nine of the Bible books in the Training Course for Sunday School Workers. They took two months to prepare for it. They set goals by departments and by classes. They signed up the folks in the Sunday school, in the preaching services, in the prayer meetings, everywhere. They sought an enrollment of 600 before the school began. They actually enrolled 700. It was a glorious week of fellowship and Bible study.

Now here is a plan and here is a designation that can find a response and meet a need in every Southern Baptist church. Hold an All-Church Bible Study Week. Teach nine books or teach one book according to your need, but challenge all of the people to come for extra Bible study.

And so the appeal is to every Sunday school leader in the South—to the field workers, to the associational superintendents, to the pastors, and to the individual Sunday school superintendent—won't you plan to use April for special Bible study looking toward the training of Sunday school workers? (1) Call the leaders together, (2) set aside a date, (3) advertise it, (4) agree upon the books to be taught, (5) secure the faculty, (6) set quotas for attendance, (7) pray for results, (8) make application of what is studied

and (9) see that all are urged to read the book, take an examination, and earn an award. Why not aim at issuing twice as many awards this year as you have Sunday school officers and teachers?

FROM THE RADIO COMMITTEE

The first series of programs of the Baptist Hour on the Southern Baptist Network came to a close last Sunday with Dr. W. W. Hamilton, President of the Convention, speaking on the subject, "Christ and the Life of Power." The stations carrying our programs by transcription will broadcast this message next Sunday, April 6. Though we regret exceedingly that arrangements could not be made for the broadcasts to cover all the states of the Convention territory, there is much for which we are all profoundly grateful.

First, the speakers have all done a good job. Every message was Christ-centered and was superb both in preparation and in delivery. No one expected anything else of the brethren who rendered our Lord this service. We are also grateful for every musician who assisted in the musical part of the program.

Every station carried the programs as a public service. The stations are WRNL, Richmond, WPTF, Raleigh, WBIG, Greensboro, WSPA, Spartanburg, WFBC, Greenville, WIS, Columbia, WSB, Atlanta, WDAE Tampa, WRUF, Gainesville, WBRC, Birmingham, WCOC, Meridian, WSLI, Jackson, KWKH, Shreveport, WMPs, Memphis, WSM, Nashville, and WAVE, Louisville for part of the time. Our Baptist people everywhere are grateful for the courtesy of these stations. How fine it would be if our Baptist people generally would write to the station over which they have heard the programs and thank them for their courtesy. And it would be a splendid thing if pastors or other church leaders would lead their churches and Sunday school classes, and other organizations to pass resolutions of appreciation and mail them to the stations over which they have heard the programs. We have come to accept radio as a part of the routine of life but in this case the stations have been exceedingly kind to us as a people and they have also rendered the public a great service in carrying these programs.

It will also help the cause of Southern Baptist Radio to write in yet one more time to the Baptist Hour telling us that you heard the programs.

The Radio Committee is keenly appreciative of the beautiful and helpful cooperation of the denominational press in connection with the series of programs of the Baptist Hour. All of our editors have helped in every possible way for which the radio committee is profoundly grateful.

S. F. Lowe, Chairman
Radio Committee S. B. C.

Grown-ups may learn something from little Johnnie. On the morning of his birthday this notice was found pasted on the door of his room:

"Remember my birthday; give till it hurts."

WHEN IT'S PRAYER MEETING TIME AT CLARKE

By Jean Donald, Clarke College

When it's prayer meeting time at Clarke
We'll follow the old golden rule;
That teaches us to live for God from dawn till dark
And always keep him in our school.

When it's prayer meeting time at Clarke
Everyone is there on time;
In each heart is a kindling spark
To spread God's work through every clime.

When it's prayer meeting time at Clarke
Whole-hearted attention is everywhere;
The message will make an impressive mark
For God lives there.

When it's prayer meeting time at Clarke
The Holy Spirit prevails everywhere;
A God-like Spirit reigns in every heart
For God is a living being there.

When it's prayer meeting time at Clarke
Every soul desires to be there;
Day is gone—on comes the dark
The work is finished—Jesus receives every care.

When it's prayer meeting time at Clarke
The college family gathers there;
The love of Christ instills every heart
And may its habitation always be there!

PERKINSTON

The members of Red Creek Union Church, Perkinston, Miss., Route A are happy to know that Rev. Bryan Simmons of Laurel, Miss. is to help in an Evangelistic Revival to be held in our church April 13-18.

Since the first of the year we have had organized in our little church a wide awake W. M. S. for which we are indeed thankful.

We are now building four Sunday School rooms on to our present building.

Our church has adopted and is thoroughly enjoying the Every Family plan of the Baptist Record.

Mrs. R. R. Darby,
W. M. S. Secretary.

Customer: "I'd like to see some good second-hand cars."
Salesman: "So would I."

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"Was he mad?"
"Well, he wasn't very pleased."

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Don't be a Blowhard!

Remember that your nose is not made of rubber. If you keep on blowing and blowing, it's bound to become red, sore, and swollen. So stop blowing.

The easy, modern way to clear stopped-up nostrils due to a cold is to use Mentholatum. All you need do is insert this gentle ointment inside your nostrils—spread some outside, too. See how quickly it clears up the stuffiness and relieves irritation—how it checks sniffing and sneezing.

Once you use Mentholatum you'll say it's wonderful. It helps in so many different ways that you should always remember this: For Discomforts of Colds—Mentholatum. Link them together in your mind.

New Club Rates

In addition to our EVERY FAMILY rates of \$1.00 per year or 8 1/3 cents per month.

WE OFFER THE FOLLOWING ATTRACTIVE CLUB RATES

5 subscriptions, new or renewal.....\$1.35 each
10 subscriptions, new or renewal.....\$1.25 each

For one-half or more of the resident families the rate is \$1.00 per year.

TAKE ADVANTAGE of these new rates NOW.

THE BAPTIST RECORD

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS CAROLYN MADISON, ELEM. SEC.

Free Books

Don't forget that the Sunday School Board is giving a free copy of BUILDING A STANDARD SUNDAY SCHOOL to any pastor who will either teach it or have it taught in his church. Order from the State Sunday school secretary.

Also, the Library offer of five free books or ten free books still stands. Write for leaflets explaining this offer. Organize a church library this year.

Associational Helps

The Sunday School Board publishes monthly helps for associational officers. They are these: Bulletin, for the superintendent and associates; Pace Maker, for Adult, Young People's, and Extension department leaders; Intermediate News, for Intermediate leaders; and Associational Frontiers, for Junior, Primary, Beginner, and Cradle Roll leaders.

The names of all our associational officers in the state have been sent to the Sunday School Board with the request that these leaflets be sent. If you are not getting yours, let us know and we will help you get it. These are helpful for your monthly meetings.

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A Great Record!

Mrs. Rex. Pearce, Wesson, Intermediate teacher, says: "Please send me an application blank for a standard class. I'm really proud of our record this quarter. We have 103 100%'s, with still two more Sundays. Five boys up-to-date have perfect scores for the quarter."

Mrs. Pearce is not the only one who is proud of this record. We are, too. It is really a great record, and we congratulate her and the boys.

The Elementary Guide

Our goal: every Elementary department superintendent in department schools and every teacher in non-department schools a subscriber to the ELEMENTARY GUIDE. The GUIDE is a magazine published by the Elementary Department of the Baptist Sunday School Board for workers with Elementary children, and contains very helpful material for all Elementary workers.

Each issue contains an editorial, usually written by a guest editor; several articles on child life; an article on some phase of teaching; a picture study; and a digest of articles found in current magazines that will be of interest to every worker with children. Besides these, the GUIDE also contains about six pages of material dealing with each of the four Elementary departments. In these sections are articles dealing with the characteristics of the child of that age group; stories of interest to children, and some

suggested outlines for assembly programs.

This magazine is published quarterly, and the price is only fifteen cents the quarter. You may order it directly from the Elementary Department, Baptist Sunday School Board, Nashville, Tenn., or you can have your school secretary order it for you when he orders the other literature each quarter.

We are counting on each reader of this article subscribing for the ELEMENTARY GUIDE. Each of you must do your part if we reach this 100% goal for Mississippi. Don't delay; subscribe today.

DeSoto Association

The DeSoto Sunday school association has certainly made a great start in their 1941 program. At a recent meeting in a church in one corner of the county, with rains and bad roads to interfere, every officer and department leader was present and on time.

Some of their goals for the year are: increased enrollment through planned visitation; more classes and departments; county-wide Vacation Bible school; study course available to every Baptist in the county; strict adherence to the Six Point Record System; organize 6 new Sunday schools.

—BR—

RIVER AVE., HATTIESBURG

River Avenue Baptist Church has unanimously called Rev. J. B. Stewart for their pastor. Rev. Stewart was born in Port Gibson, Mississippi. His parents moved to Baltimore, Maryland when J. B. was two years old. Shortly after moving to Baltimore his father died. When he was three years old, he was brought back south to live with his grandparents out on a farm eight miles from Bogalusa, Louisiana. He finished Bogalusa High School on Friday afternoon in January of 1937 and entered Pearl River Jr. College the following Monday morning. He finished Pearl River College in the Spring of 1940 and entered Mississippi Southern College in September and is at present one of the most outstanding students on the campus. He has not been as fortunate as some students who have had a father to pay their expenses in high school and college. There fore he has had to work and tug with his own hands to finish High School and stay in college. He was licensed to preach by Plain View Baptist Church in Louisiana, September 1935 when he was only nineteen years of age. He was a successful pastor at the age of twenty-one. He has pastored in Louisiana and Mississippi. At the present time he has all the work he can do in Pearl River and Green Counties.

Rev. E. M. Bilbo, and a few interested friends organized River Avenue Church about three years ago. Rev. Bilbo has resigned due to ill health. Since its organization, it has been a full time progressive church and is located in one of the best fields in the city of Hattiesburg. Since the church is young and Bro. Stewart is young, much work is expected to be done in God's Vineyard.

C. S. Moulder.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD

HUNTER PREACHES AT. B. S. U. INSTALLATION

With the Rev. Wyatt Hunter delivering the sermon, the new Baptist Student Union officers of Mississippi College were installed at the Clinton Baptist Church Sunday evening, March 9th.

Pastor of the First Baptist Church, McComb and alumnus of Mississippi College, Rev. Hunter selected as the theme of his address "Living for Jesus." Outlining the difficulties with which Christians would encounter, he urged that the desire to live in Christ would find fulfillment in the student's daily life.

Immediately following, Mr. William Ball, student activities leader of the campus, introduced the members of the new council.

The group has already taken charge of their duties which will continue through this year and the first six months of next session. Bill Bean of Springfield, Missouri was named as president, replacing Cleo Harris, who has formally served as State B. S. U. president. Bean, a ministerial student, is a junior this year. Other general officers and their respective positions are: John Howell, 1st Vice President; Joe Allman, 2nd Vice President; Tom Douglas, Sexton Upton, and Benny Smith, 3rd Vice President; Orman McDonald, B. T. U. Director; Terrell Tyler, Sunday School Superintendent; Fenwick Chappell, Secretary and Treasurer; Billy Skelton, Reporter; David Byrd, Personnel Director; and Herbert Herrington, Ministerial Association President.

Elected as Sunday School Class Presidents were: John Wills, Seniors; N. F. Davis, Juniors; Owen Crawley, Sophomores; and Carol Izard, Freshmen.

The B. Y. P. U. Presidents include: George Moseley, Middleton; Laney Berry, Wallace; Cecil Jones, Crone; Gene Crawford, Nelson; N. W. Carpenter, Patterson; Marcus Alexander Berry; Joe Skinner, Cranfill; M. L. Smith, Clinton; Alvin Collins, Wall; Van Philpot, Swor; and Joe Haigler, Lovelace.

Wilson Fulton, Sunday School Superintendent for the past year, and Billy Watson, State B. S. U. President from Ellisville, were added as honorary members of the council.

—BR—

SUBSCRIBE FOR THE RECORD

COPIAH-LINCOLN CHRISTIAN SERVICE BAND

Last autumn there was organized on the campus of Copiah-Lincoln Junior College here at Wesson a band of students who feel called to do special Christian service as ministers, missionaries, or otherwise. Mr. C. S. Wilson is the faculty sponsor of the Christian Service Band, as the organization is called. The local ministers assist in the affairs of the Christian Service Band, helping in every possible way. There are two meetings each week for prayer and devotional study. Several members belong to the Andrew Club and do personal work constantly. They are active also in the various phases of student work and church services.

There are seventeen members of the Christian Service Band, besides the sponsors. All but four of these students are Baptists. Their names are as follows: Clifton Lindsey, Cecil Nicholson, Etha D. Freeman, J. T. Palmer, David Kimble, James Williamson, Earl Page, H. D. Booth, Charley Sandifer, Charles Cliburn, Fannie Mae Howell, Annie Ray Howell, Carrie Mae Davis, Mildred Cox, Josephine McCaleb, Frances Neal, Aileen Raiford.

Yours sincerely,

Mark Lowry.

—BR—

RAYVILLE, LA.


—O—

Last Sunday was a very fine day with our church. We had extra fine attendance at all the services for the day with five additions at the evening hour. I am looking forward with joyful anticipation to my visit with Pastor L. E. McGowan and his fine people at Morehead for their spring revival, April 6-15.

Our people here are waiting with eager and high expectation for the visit of Prof. Chester Swor, who is to be with us May 5-11 for our Youth Week.

Those of you who pray, please remember us in these things.

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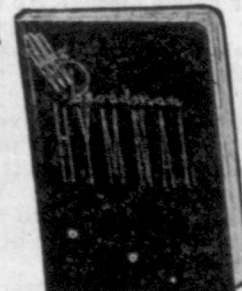
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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear Children:

It probably isn't necessary to remind you but I am going to do it anyhow just to be on the safe side. Let us not forget to send our packages to Miss Lynn Fleming for the spring shower that we are planning to give her. Her address is 1231 Washington Avenue, New Orleans, Louisiana. Just send your gift direct to her with your name and address on the upper left hand corner so that she will know who is being thoughtful of her. I would suggest mailing anywhere from the sixth to the ninth of April, then they would be sure to get there before Easter. The more there are to have a part in this the nicer it will be. You need not send an expensive gift, a small one can show love and interest.

We are rich in letters this week, and we have contributions besides those that are mentioned in these letters. Little Buck Morgan has again given us his dues for two months. It is remarkable what a good memory he has for a young man not quite a year old. The Colorado Jeannie Lipsey Club has also sent a check to be used at the orphanage. For both of these donations we are exceedingly grateful.

With love,

Mrs. Frances Steele

Cumberland, Miss., March 17, 1941
Dearest Mrs. Steele:

I am still going to Sunday School. I read my Bible every day. Our Sunday School is still a standard Sunday School. Please send me a pamphlet on the daily Bible reading. I want to join the Children's Circle. I want to answer some of the questions that were in last week's paper. The question that Joyce Austin asked has its answer found in Isaiah the eighth chapter, the first verse. The word is Ma-her-shal-al-hash-baz. The answer to Guess My Name is Saul. I am enclosing ten cents for the orphans. I have three cousins who do not have a living father. My little brother died December the first, nineteen forty. He was six years old. He believed in God.

A friend

Dorothy Jean Williams.

Dorothy Jean, I'm pleased to send you the pamphlet, and help you with your daily Bible reading. We're glad to have the report from you that you are keeping it up. Thank you very much for this contribution to the orphans. It is a precious thought, Dorothy Jean, that your little brother is safe in God's hands.—F. L. S.

—o—

Route 6

Philadelphia, Miss.,

March 17, 1941

Dear Mrs. Steele and Children:

Will you admit the Beginner Sunday school class of Emmanuel to your happy circle? We enjoy the letters very much, especially Mrs. Steele's letter this week on "forgetting."

We have many happy experiences in this class of twelve youngsters. Last Sunday on a "nature walk", each child found something to add to our nature collection. We are building nests of gourds to hang in nearby trees hoping some birds will make their homes there.

We are sending twenty-five cents for the orphans. In our next letter we hope to send more.

Please print this for the children and remember us in your prayers.

Garland McCowan, Billie Gaines Pearson, Eckol Wood, Dwight Smith, Elinor Wood, Bettie Coghlan, June Coghlan, Dorothy Jones, Roma June Simms, Roma Jean Ryals, Wyvonne McCowan, Myroth Smith, and

Teacher, Mrs. Lee Coghlan.

I should say we do have room for this fine bunch of beginners. The circle just wouldn't be complete without boys and girls like these. We thank each of them and their energetic teacher for their interest and offering.—F. L. S.

—o—

Hattiesburg, Miss.,

March 17, 1941

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I want to join. This is my first year in school. I like it. I am a little girl six years old. I like to read the Children's page. I go to church and Sunday School every Sunday I can. My teacher is Mrs. Gay and our pastor is Rev. J. W. Cothern. I go to Zion Hill Baptist Church when I can. We have the G. A., the R. A. and the Sunbeams.

Lots of love,

Billie Jo Myrick,

We are very glad to have you in our circle, Billie, Jo. Your little letter is appreciated.—F. L. S.

—o—

103 Montague Street

Hattiesburg, Miss.,

March 17, 1941.

Dear Mrs. Steele:

This is my second time to write to the Children's Circle. I am ten years of age. I belong to the G. A. We meet twice a month. I am secretary. Miss Annie Dee Denham is our leader. I go to Main Street Baptist Church. Our church was destroyed by fire November 17, 1940, so we have church in the high school building. I hope we will soon get it built back.

Your friend,

Margie Sue McKenzie.

We hope with you, Margie Sue, that your church can soon be rebuilt. From what I hear, you are making progress in that direction.—F. L. S.

—o—

Waynesboro, Miss.,

March 18, 1941

Dear Mrs. Steele:

Enclosed find (\$1.00) from the Intermediate department of the Waynesboro Baptist Sunday School. Please apply fifty cents to the orphanage fund and fifty cents to the B. B. I. student fund.

We have a good S. S. under the leadership of Mr. Grady Windham as our Supt. Rev. W. A. Greene is Pastor.

Yours with love,

Mrs. W. O. Mauldin, Dept. Sec.

—o—

If we knew a new or more effective way of saying thank you, we would certainly use it to express our appreciation to your excellent intermediate department. As it is, we just have to employ the same old words, but with real meaning, and say "Thank you every one for your gracious help."—F. L. S.

—o—

Weir, Miss., March 20, 1941.

Dear Mrs. Steele:

I wonder if you and the Children's Circle would let a young old girl sixty three years old join the circle. The doctor has said I must not take any exercise for several days. I must do something, so I want to answer Joyce Austin's question. The word is found in the eighth chapter of Isaiah, the first verse, "Ma-her-shal-al-hash-baz". I love the Baptist Record. It is the first thing I get and read after lunch on Thursday.

I am enclosing twenty five cents for our B. B. I. girl. May God bless and keep thee.

Mrs. W. S. Black.

Thank you, dear lady, for wanting to have a share in our work. We are sorry the doctor was strict with you, but we are glad that you used

some of your time with us. Your gift is greatly appreciated and fills a real need.—F. L. S.

—o—

Monticello, Miss.,

March 20, 1941.

Dear Mrs. Steele:

We are in the children's page again, we hope. We are enjoying the page very much. We are doing better in school now.

Did we tell you how many sisters and brothers we have? If not, we will tell you now. We have five sisters and one brother. We did have three brothers but two of them are in heaven. We hope to go there some day. Their names are Jean Ray and James Roan. Jean Ray was the triplet to us. They were going to call us Fay, Ray and May. We are sending a memorial gift honoring Jean Ray. It is twenty five cents. We are sending twenty five cents together ourselves. Send twenty five cents to the orphanage and twenty five to the scholarship.

With love,

The twins, Ella Fay and Zella May Ready

Do you look just alike and do you dress just alike, Fay and May? Tell us that next time. Your memorial gift and your joint gift shall be used as you request. Accept our sincere thanks for these contributions. How is the daily Bible reading coming along?—F. L. S.

—o—

Starkville, Miss.,

March 20, 1941.

Dear Mrs. Steele:

This is my second time to write to the Children's Circle. Annie Louise Duke interested me in writing. We do not take The Baptist Record. I go to Sunday School and Preaching with Annie Louise. I am a member of the Methodist church. Annie Louise, my sister, Nedra, and I joined the church at the same time. I also go to B. Y. P. U. almost every Sunday night. I am twelve years old and in the eighth grade at Starkville school. My birthday is March the second.

I hope to write again soon.

Your friend,

Martha Louise Ray.

We have little Methodist friends, too, Martha Louise, and we are glad to have one in the Children's Circle. May you have a happy birthday! We shall be looking for that next letter.—F. L. S.

100 Gay Street,

Hattiesburg, Miss.,

March 21, 1941.

Dear Mrs. Steele:

I am a little girl nine years old. I am very interested in Bible work. My school teacher is Miss Bethea and my Sunday School teacher is Mrs. Beard. I want to join the Children's Circle. I am sending five cents. I hope to see my letter in print.

Patsy Ruth Messer.

Patsy Ruth, we are going to use your gift on the orphanage fund. We thank you kindly. We are happy to have you in our circle and hope that you will write often.—F. L. S.

—o—

Ackerman, Miss.,

March 22, 1941.

Dear Mrs. Steele:

It has been quite a while since I wrote to you. I still enjoy reading the Children's Circle. I want to join the Daily Bible Reader's League. Before I join the D.B.R.L., I ought to tell you that I read my Bible daily anyhow. We have a family worship service. Each night one of the three of us reads something from the Bible and then we pray.

One day at school, we had a little program. Each one could sing, tell a story, or recite a poem if he wanted to. Miss Cain told me to read a little Bible passage. I was the one that

read first. I am enclosing a dime to be used where most needed.

As ever,

Mary Ellen Oswalt.

If you are already reading the Bible daily, Mary Ellen, so much the better. If you are a daily Bible reader, whether beginning now or one of long standing, you are eligible for membership in our league. I'm enrolling you. I've enjoyed these messages from you that no one knows about but you and me. Thanks for them and thank you, too, for the offering which you send. Watch our financial report and see where it goes.—F. L. S.

—o—

Morton, Miss., March 21, 1941

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a little boy ten years old. I go to church and Sunday School at Spring Field. Our pastor is Bro. Sansing. We like him very much. I go to school at Independence. My teacher is Mrs. Gladys Winstead.

Your little friend,

Aubry Cooper.

Aubry, are you and Arthur brothers? We are glad to have this note from you.—F. L. S.

—o—

Crowder, Miss., March 22, 1941.

Dear Mrs. Steele:

Please find enclosed two dollars for Miss Lynn Fleming on her B. B. I. scholarship.

Yours very truly,

A friend.

What a short message, but what a satisfactory one! Thank you very much, kind friend.—F. L. S.

—o—

Starkville, Miss.,

March 22, 1941.

Dear Mrs. Steele:

Yesterday was my birthday. I was thirteen years old. I am in the eighth grade at the Starkville School and I enjoy going there.

I guess that you are glad spring weather is just around the corner. The spring weather makes one feel better, doesn't it? I enjoy reading poems about spring. I really love poems. I'll go now and write more next time.

Oh! yes, Mrs. Steele, I got a little calf for my birthday present.

Lots of love,

Annie Louise Duke.

Your birthday, Annie Louise, is just one day ahead of that of the boss at our house. I hope that you had a happy birthday. You surely got a fine present.—F. L. S.

—o—

Port Gibson, Miss.,

March 24, 1941.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am planning to write often. I go to Sunday School, Church and B. Y. P. U. My Sunday School teacher's name is Mrs. C. T. Collins. My B. Y. P. U. teacher is Mrs. E. W. Knighton. I like them very much. I haven't missed but one or two Sunday nights. There are eleven in my Sunday School class and twelve in my B. Y. P. U. class. The answer to Guess My Name is Adam. I am sending five cents to the orphans.

Love,

Betty Anne Foster.

Betty Anne, we hope you carry out your plan to write often to the Children's Circle. Your donation is greatly appreciated.—F. L. S.

—o—

"Good-morning, Willie. I hear God has seen fit to send you two little twin brothers."

"Yes, sir, and He knows where the money's coming from, too. Daddy said so."

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OXFORD, MISS.

JACKSON, MISS.

You will want a copy of the new book by Dr. Gaines Dobbins "Can A Religious Democracy Survive?" This word from Dr. John R. Sampey about the book: "This authoritative book presents a timely answer to a question everybody is asking, and is written especially for the fiftieth anniversary of the Southern Baptist Sunday School Board. Representing a type of pure democracy in church polity, the Baptists have grown and prospered astonishingly during the past century. How their independent and autonomous churches have developed unity and solidarity and promoted an amazingly successful type of church and denominational organizations, how this spirit and practice of democracy as a religious concept form a mighty bulwark against the threats of totalitarianism, and how these ideals are to be maintained if democracy in church and state is to survive—these are the issues discussed in this informing book." Get a copy from the Baptist Book Store, price \$1.50

This Week In Covington County

Covington County this week is having a simultaneous Training Union Training School. Brother J. R. Rogers, pastor of the Salem church, District Training Union president for District 13, is responsible for the campaign. He has enlisted the cooperation of the churches and other pastors, and on last Saturday cars were sent to Clinton to bring workers from there to the churches in Covington. The volunteer students, with a few others, are giving this week, which is the week for Spring holidays for Hillman and Mississippi Colleges. We will be awaiting a full report from this week's work. Covington saw the value of such a program last summer when about ten of their churches had volunteer workers with them. They are carrying out the idea of not less than two study courses a year for a union.

Just Two Months Away

Two months is a long time for some things, but when getting ready for fifteen conventions it doesn't seem long. In about two months our District Training Union Conventions begin. This year we will begin on June 9th and run through the 25th. We give below the time and place for each convention:

District	Place	Time
Three	Greenwood	June 9.
Two	Shaw	June 10.
Four	Clarksdale	June 11.
Five	Wallerville	June 12.
Six	Booneville	June 13.
Seven	West Point	June 14.
Eight	Starkville	June 16.
Nine	Carthage	June 17.
Ten	Pelahatchie	June 18.
Eleven	Newton	June 19.
Twelve	June	20.
Thirteen	Carriere	June 21.
Fourteen	Prentiss	June 23.

Fifteen—Mars Hill, June 24.
One—Pine Bluff, June 25.
Pine Bluff is in Copiah County.

April Is Youth Week Month

For several years many of our churches have observed "Youth Week", these churches, some of them, continue to observe Youth Week each year. Have you observed such a week? We have a splendid leaflet concerning it and will be glad to mail you a copy upon request. It is a week when all the church offices are placed in the hands of young people in the church, often one of the young men who is studying for the ministry serves as pastor. It is a great experience for the church as well as for this great host of young people, numbering in some churches a hundred or more. Plan for it now, you will need several weeks to get ready for it to put it on effectively.

Lincoln County B. T. U.

The Lincoln County Associational B. T. U. had its regular meeting Sunday afternoon, March 23 with the New Sight Baptist Church. The attendance was unusually good with 13 B. T. U.'s represented and an attendance of 125. The program was in charge of the Gum Grove B. T. U. and was very much enjoyed. The Junior B. T. U. gave a short playlet followed by one entitled "The Smith Family At Home," taken from the Baptist Training Union Magazine which was presented by members from the Gum Grove B. T. U. This play was very fitting and timely since it was a study course play. After the program we discussed plans for the District Training Union Convention. We have arranged to have an elimination contest for our association to select the ones from each union who will represent our association at the district meeting. This contest will be held at our next meeting, Sunday afternoon, May 18th, 2:30 o'clock at Little Bahala Baptist Church.—Mrs. L. E. Smith, Sec.

Kosciusko Organizes Young Married Couples B. A. U.

Director Maxwell of the Kosciusko church reports a newly organized B. A. U. This union is for the young married couples of the church. They find the work just what they need, a congenial group working together for self improvement always brings happiness. During the Training School, held recently, these newly enlisted members found their place in the B. A. U. class. Nine classes were taught during the Training School, starting off with an attendance of 112 for the first night and running to 116 for the closing night.

The List of Volunteers Grows

Some weeks ago we made the statement that we would be able to use sixty to a hundred volunteer

workers this summer in our Training Union program, and for those who wanted to serve to let us know. We are happy to report that all along there comes a letter, or personal visit to the office with an offer of service. Our main program will be for about five weeks from the middle of July to the middle of August. If you have had some experience in Training Union work, either to lead or to teach study courses and would like to make your vacation time count for spiritual dividends, drop us a card.

Why Not Submit A Poster?

The Southwide Poster Contest will close April 15th. You have about two weeks now in which to submit your poster. If you would like to have a copy of the rules we will be glad to mail them to you, or you will find them in the January and February numbers of the Training Union Magazine. Mississippi won first place one year, and your poster might win that place for us this year.

REMEMBER HIM NOW

There was to be a fight—
But why should I tell you the story? If you will read verses fourteen and fifteen of the ninth chapter of Ecclesiastes you will have the whole story in a few words.

Well, anyway, "there was a little city with few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."

This man must have been a Baptist preacher. At least there are three things that support such a claim. First, he was a poor man. That fits most Baptist preachers. In the second place he was concerned about saving his people. That is certainly uppermost in the mind of every true pastor. And in the third place, after he had done his work, which meant the saving of his people, they forgot him.

Yet—

NO MAN REMEMBERED

—That Same Poor Man

May we ask four of these questions and attempt to answer them:

1. First, why are so many of the old preachers, preachers' widows and orphans in need? In nearly every instance their salary was small and often their expenses heavy. They had to keep "open house" for entertainment. They had to keep reasonably well dressed. They had to buy books to keep abreast with the times. They had to educate their children. They had to set the mark of giving.

2. Why is their need any obligation of ours? Because they made it possible for us to have much of that which we count good in today's society. Better homes, better schools, better churches have all come following the earnest pleadings of these old preachers. They stood on the battle lines and fought against every evil and condemned every sin, that you and I following after them might have a fuller and a better life.

3. Have they been forgotten, and if so, why? I thank God that they have not been forgotten entirely. It was the thought of them and of the younger preachers who one day would be aged and infirm that gave birth to the Relief and Annuity Board. But too many of them have been forgotten by too many of us.

4. How can we prove that we do appreciate them and their work and that we have not forgotten them? As I have just said, give them a little attention. It will be a blessing to both them and us. Write them a letter. Share with them something good you have. Give money to provide them with food and shelter and medicine. Some have the idea that the Ministers Retirement Plan Plan cares for all. It will lessen the number in future years but those not in active service cannot join the plan. They must be cared for from relief funds. One of the best ways to help is to see to it that your church takes a "Fellowship Offering" at the service when the Lord's supper is observed. This offering should be sent to your state secretary designated as "Fellowship Offering" for the Relief and Annuity Board. Then too, a suggestion from you to some of those people with wealth might cause them to leave in their wills bequests for carrying on this relief work.

PAYNES

Mrs. Frank W. Mitchell writes that Ascalmore church has for ten quarters reported 136 enrolled in Sunday school with four teachers and 23 pupils having a perfect attendance as follows:

Sadie Scribner, Myrtle Scribner, Joan Cole, Mrs. Sadie Cole, Dorothy Scribner, Mrs. Roy Scribner, thy Cole, Dassie Martin Shook, Jamie Shook, Edward Shook, H. E. Shook, N. C. Shook, Percy Shook, Louise Brunson, Juadine Brunson, Bennie Wade Brunson, Mrs. M. G. Brunson, Charles Brown, Benford Brown, Floyd Brown, Spencer J. Brown, Harry Staten, James Henry Staten, Guy Wolfe, Kenneth Barkley, Kary Worsham, Jr., William Archie Worsham.

Schoolmaster: "This makes the fifth time I have punished you this week. What have you to say?"

Youth: "I am glad it's Friday, sir."

SUBSCRIBE FOR THE BAPTIST RECORD



EYE COMFORT

Relieve irritation due to over-use, exposure to dust, glare. JOHN R. DICKEY'S EYE WASH. OLD RELIABLE. Refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropped corners. WOKEY DRUG COMPANY, BRISTOL, VA.

WHO WERE SAVED; WHO LOST BEFORE CHRIST CAME

A few days ago my phone rang and a very fine lady was calling and she asked the questions above and asked that I look into the matter and write an article for the Baptist Record on this subject. This brought a question that more or less has come into all our lives to a very fine focus in my own thinking.

Who was saved before Christ came into the world? In order to answer this question it is necessary for us to also answer the question of How Are People Saved? In Acts 4:12, we find that there is no name under heaven among men whereby we must be saved, except Jesus. Christ said in many places, "I am the way, the truth and the life." Also, I am the door to the sheepfold, if a man enter by any other he is a thief and a robber. We are also told in the ninth chapter of Hebrews that if the shedding of blood of bulls and goats had saved then it was no need for Christ to have died. Also a Testament is of no effect until the death of the testator. We all know that is true. A man may write his will or testament at 21 yet if he lives until he is 95 it is of no effect until he dies and no one who would stand to get a home from the will will get it until the testator or one making the will dies. From the above, THERE WAS NO ONE SAVED BEFORE CHRIST CAME. That was a startling statement to me but as I went back over the many things Christ said about the only way and the other Bible characters also said, I was confirmed in my deduction.

Who was lost before Christ came—Again in order to answer this question we must know why men are lost. Are men lost because they commit murder or steal or lie or any other sin? No. Men commit murder, steal, lie, etc., because they are lost. Unbelief is the only sin that sends an individual to hell. Adam believed the Devil instead of God and violated God's command and through Adam all men were lost (I Cor. 15:22). Man was put outside of Eden and the only gate (door) to the tree of Life was closed and Cherubims and a flaming sword that turned every way was placed before the gate to keep the way of life lest man should eat of it and live forever in his sins (Gen. 3:24). From Adam to Christ that gate—the only gate—was closed to man. Christ came and opened another door whereby man could enter and eat of the tree of life. Then were all men lost from Adam to Christ? No. Only those who did not believe God. We are told that Abraham believed God and it was accounted to him for righteousness (not eternal life but righteousness). All those who believed God and after the law who faithfully carried out God's command as to how to worship Him and made the sacrifices He required were sent to an intermediary place called Paradise to stay until the death of the testator opened the door and they could enter in.

In the Parable of the rich man and Lazarus, Christ makes mention of Paradise or Abraham's bosom and also He told the thief on the cross

"This day shalt thou be with me in Paradise." Several days later He cautions his disciples not to touch Him as He has not yet ascended to the Father. (John 20:17). Certainly then Paradise and Heaven are two different places. The thief was with Him on the day of crucifixion in Paradise but three days later after His resurrection He still had not gone to Heaven. Then, those who believed God from Adam to Christ were sent to Paradise to await the coming of the ONE who would open the door to eternal Life (Read all chapter 15 of I Corinthians). Those who did not believe God were sent on to Hell as Christ said in the Parable "In Hell he lifted up his eyes."

We are told in 1 Peter 3:19-20 that Christ went and preached to the souls in prison after He was put to death, so the conclusion is that during the three days His body was in the grave He preached to the souls in Paradise and they BELIEVED on the Lord Jesus Christ, and were saved. We know He went to Paradise as soon as His soul left His body as He told the thief. When He rose from the dead He carried captivity captive—He unlocked the door of the prison and let their souls go home to God with Him.

J. A. Thigpen

Shaw, Miss.

MRS. T. D. COX

Funeral rites were held for Mrs. T. D. Cox, Friday (March 14th) afternoon at three o'clock at the Immanuel Baptist Church. Mrs. Cox was the widow of a Baptist minister. She was 70 years old, died Thursday afternoon at her home, 1025 Edwards Street. She had been a resident of Hattiesburg for 15 years, having come here from Jackson, Miss., where she was a hostess in the dormitory of the Baptist Orphanage. She was a member of the Immanuel Baptist Church, and was active in its Woman's Missionary Society. Her husband died in 1939.

Surviving are three daughters: Mrs. T. T. Brown, Mrs. H. E. Liles and Mrs. Van Morris and a brother, Julius Polk of Bastrop, La.

Officiating at the funeral services were the Rev. W. W. Grafton, pastor of Immanuel Church, Rev. Boyce H. Moody, pastor First Baptist Church, and Rev. S. A. Wilkinson, of Mississippi Southern College, a friend of the family for 34 years. Pall bearers were: W. M. Breland, E. S. P'Pool, Garland McInnis, J. Frank Williams, Jr., W. W. Dukes, and W. B. Dickerson.

Beautiful flowers and numerous friends attested the love for and appreciation of sister Cox.

She was always faithful to her church and its services. Her time, money, and talents were always offered to the glory of the Lord.

The writer feels the Immanuel Baptist Church has lost one of its best members. May God's continued blessings rest upon the bereaved ones.

Garland McInnis.

"Who are those people who are cheering?" asked the recruit as the soldiers marched to the train.

"Those," replied the veteran, "are the people who are not going."

WHY I CANNOT IGNORE THE CLAIMS OF THE CHURCH

1. Because I cannot ignore my spiritual nature. Soul culture is as necessary as physical culture or mind culture.

2. Because the church is the one institution which is based on the recognition of the Spirit.

3. Because the success of the church depends upon human efforts. It gives the individual the chance to cooperate with God.

4. Because my personal allegiance to Jesus Christ must be transferred into action. The church offers the best medium for that expression.

5. Because others are watching me and I dare not set an example which would keep them from the means of grace.

6. Because I need the strength which comes from union with other Christians in the days of my temptations.

7. Because no matter how much I do for Christ it is but little compared with what He did for me.

R. K. Corder.

FREE TITHING BULLETIN SAMPLES

The Layman Company's "Tithing Bulletins," has proven to be so popular and effective that once more we are offering a sample set of 32 different bulletins, including 16 in new type form and just revised, to any pastor free of charge, postage paid.

The bulletin consists of four pages. Pages 2 and 3 are for the use of the local church. They may be printed, multigraphed or mimeographed at one impression. Pages 1 and 4 carry any one of thirty-two of the famous Layman tithing messages.

This affords a quiet but effective course in Stewardship education. It combines simplicity, effectiveness and economy.

When you write please mention The Baptist Record; also give your denomination.

—Layman Tithing Foundation,
730 Rush St., Chicago.

KINGDOM SEEKERS

This class of Intermediates of Double Springs Church met March 8 with Miss Eva Mae Shaffer. The devotional consisted of prayer and singing. The President Miss Maggie Lou Hillhouse had charge of the program. All shared in the interesting discussion of old and new business.

The next program will be based on the Twenty-third Psalm, and will be held Saturday evening, April 12 from one to three o'clock.

—Kathleen Hillhouse, Reporter

Hillman College

Credits made elsewhere may count for just as much but there are numerous advantages at Hillman College which are worth much more than mere credits. Some outstanding attractions in Clinton are

1. Unsurpassed Christian Environment.
2. Nearness to Jackson, the Capital City.
3. Valuable Contacts with Mississippi's Greatest Leaders.
4. Ideal Social Life in an Atmosphere of Education, Culture and Religion.
5. Courses completed in Six Weeks Terms.
6. Unusual Advantages in Piano, Voice and other Branches at Reasonable Prices.

For information write

M. P. L. Berry,
President, Clinton, Miss.

ORGANIZATION FUNDS Quickly, Easily Earned

Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer. METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila., Pa.

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See That It Goes To
EVERY HOME IN YOUR CHURCH

★
That will develop an Informed Membership
THE BAPTIST RECORD

JACKSON, MISSISSIPPI

(Courtesy Brotherhood Quarterly)

SEEKERS

Intermediates of church met March Mae Shaffer. The of prayer and dent Miss Maggie charge of the d in the interest- old and new busi-

m will be based d Psalm, and will evening, April 12 o'clock.

illhouse, Reporter

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FRANKLINTON—BELZONI

Last week we moved from Franklinton, Louisiana, to Belzoni, Mississippi, and last Sunday, March 16, I began my work as Pastor of the Belzoni Baptist Church. We have received a most cordial welcome to our new field. The Pastor's Home had been refinished inside and out, and we found a generous pounding awaiting us when we arrived. Large congregations attended both the services Sunday, and there is the promise of a wonderful cooperation on the part of the people.

Although this move meant a return to our native state, yet it was with the deepest regret that we faced the matter of leaving he work at Franklinton. During our four and a half years there we had come to love the people very deeply and it was our personal wish to remain with them. We seemed to be facing there a period of wonderful progress just ahead, and the spirit of the church was as fine as I have ever seen anywhere. But we were convinced that the Lord was leading to Belzoni, and we have learned that wherever He leads is the place for us to go. So here we are, and already we are very happy on our new field.

I enjoyed my work in Louisiana, and I shall always remember those years as some of the greatest years of my ministry. I love Louisiana and the splendid work of Louisiana Baptists. I enjoyed the fellowship with Louisiana Pastors, and I am glad that I had some close contact with the marvelous State Mission work being done by the Baptists of Louisiana. The Washington Parish Association is one of the greatest in the whole Southland, with its twenty-four fine churches, and its good leadership. And I could not say enough about the Franklinton Church. The people were loyal and cooperative, and I am grateful for the privilege of working with them. In our closing service there they presented to Mrs. Compere and me a beautiful set of silverware that we shall cherish dearly.

Belzoni is a challenging field in "The Heart of the Delta," a field of marvelous possibilities. The Lord is good to us to lead us to these fine people and to let us lead them in His work. Pray for us.

ORDINATION

At the request of Ora Baptist Church, of which the candidate has been called to the pastorate, The Grace Memorial Church of which he is a member, called a council Tuesday Evening, March 18, to consider the propriety of ordaining Rev. Ellis Abercrombe to the work of the gospel ministry. Rev. P. S. Dodge became moderator of the presbytery, Rev. O. B. Harris, Clerk, Rev. L. E. Rhodes read the scriptures, Rev. L. D. Posey examined the candidate. After which, by order of the church the ordination took place. Rev. P. S. Dodge led the ordination prayer and the presbytery laid on hands setting Rev. Ellis Abercrombe forth to the full work of minister of the gospel. Rev. W. S. Allen gave the charge to the candidate and Rev. Ellis Abercrombe dismissed the congregation.

O. B. Harris, Clerk of Pres.

AT WEBB

Mrs. Hendon M. Harris, who returned last November from Kaifeng, China, spoke to our people at Webb Sunday morning, March 16. Her message was most informing as well as inspiring, as she told of conditions actually existing in our Interior China mission field. She spoke of how God was using the Japanese invasion to bring more Chinese than ever before to a saving knowledge of Jesus Christ. More than 1300 were converted in Kaifeng alone during the past year. Dr. Harris is remaining on the field, and in addition to carrying on his mission work is chairman of the International Relief Committee. Mrs. Harris also spoke at the Brazil Baptist church in the afternoon, and in the Charleston church at night. As a climax to an already full day, she talked to more than one hundred Chinese who had gathered at Coahoma, Miss. to meet her. They listened intently as she related from her own experiences how the Chinese are turning to Christ. On their own initiative, those gathered made an offering of \$20 to the work of the China Interior Mission. As a token of their appreciation of what Dr. and Mrs. Harris and others like them are doing for the people of China, Mrs. Harris was honor guest at a Chinese supper.

Any church would be indeed blessed by securing Mrs. Harris for one or more messages. She can be reached at 25 N. Idlewild, Memphis.

J. H. Pennebaker, Sumner, Miss.

REAL RELIGION From Pike County Herald

One of the best Christian talks I have heard in a long time was made at the Methodist church last Sunday by A. E. Currey a young man from Hattiesburg. He is not a preacher and made no attempt to preach; just expressed himself in such easy simple language that left no doubt of his sincerity.

He is a hard worker in his home church, working mostly with the young people and he is a firm believer in doing the young people's way if you expect them to do your way. He sees no harm in playing foot ball, base ball or attending a picture show on the Sabbath, and why should there be any harm in doing anything on the Sabbath that you would do on Saturday; anything that is a sin to do on the Sabbath is a sin any other day. Sabbath keeping is not so much a command as a privilege. The Pharisees laid more stress on Sabbath keeping than they did on the needs of humanity. Love, not Sabbath keeping is christianity.

As circumcision after the manner of Moses, in Paul's day was a burning question, so is the question of "ought we to keep the Sabbath" in our day?

Many times the Bible states that the Sabbath as given in the law is a sign between God and the children of Israel, and it is to be noted that the Sabbath as given in the Ten Commandments is an institution distinctly Jewish.

Romans tells us that Christians are become dead to the law of Moses through Christ. Paul affirms that the law of Moses has no more claim upon a Christian than a dead husband

upon a wife, for we are married to Christ, and in our union with Him and not by our obedience to the Mosaic law we bear fruit unto God.

I could quote from most every book in the Bible showing that the Sabbath was made for the Israelites and not for the Gentiles, but it would do no good. Noah preached one hundred and twenty years and didn't get a convert.

When will the various states abolish the foolish blue laws? When the church wakes up to the fact that they are a hinderance rather than a help to religion.

JUNIPER GROVE REVIVAL

A week of revival services in the Juniper Grove Baptist Church closed Sunday, March 16. Evangelist Barney Walker preached and was at his best, preaching with great power throughout the meeting. There were twelve additions.

Having served as pastor in this

NEURALGIA

Capudine acts fast because it's liquid, relieving pains of neuralgia quickly, pleasantly. Soothes upset nerves. Follow directions on label. All druggists. 10c, 30c, 60c bottles.

Liquid CAPUDINE

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New Orleans

AS THE

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You'll agree, the JUNG Hotel is as much a part of picturesque New Orleans as the quaint Vieux Carre. The beauty and comforts of the Jung afford a pleasant contrast with the rustic charm of yesterday, a scene repeated over and over again as modern New Orleans and the Old French Quarters compete for your attention. Truly, New Orleans is "America's Most Interesting City." Here within the safety of our shores is a replica of the old world with all its historic ornaments. Visit New Orleans NOW!! Choose for your modern address . . . the JUNG Hotel on famed Canal Street.



Jung
HOTEL
NEW ORLEANS, LA.

section, Brother Walker is dearly beloved. People traveled long distances to attend services each night.

Singing was led by the pastor, Reverend B. S. Hilbun, who displayed his unusual ability in leading the crowd in singing good old Gospel songs.

Morning services were held at the Savannah High School so students could attend.

The church will feel the influence of this revival for a long time.

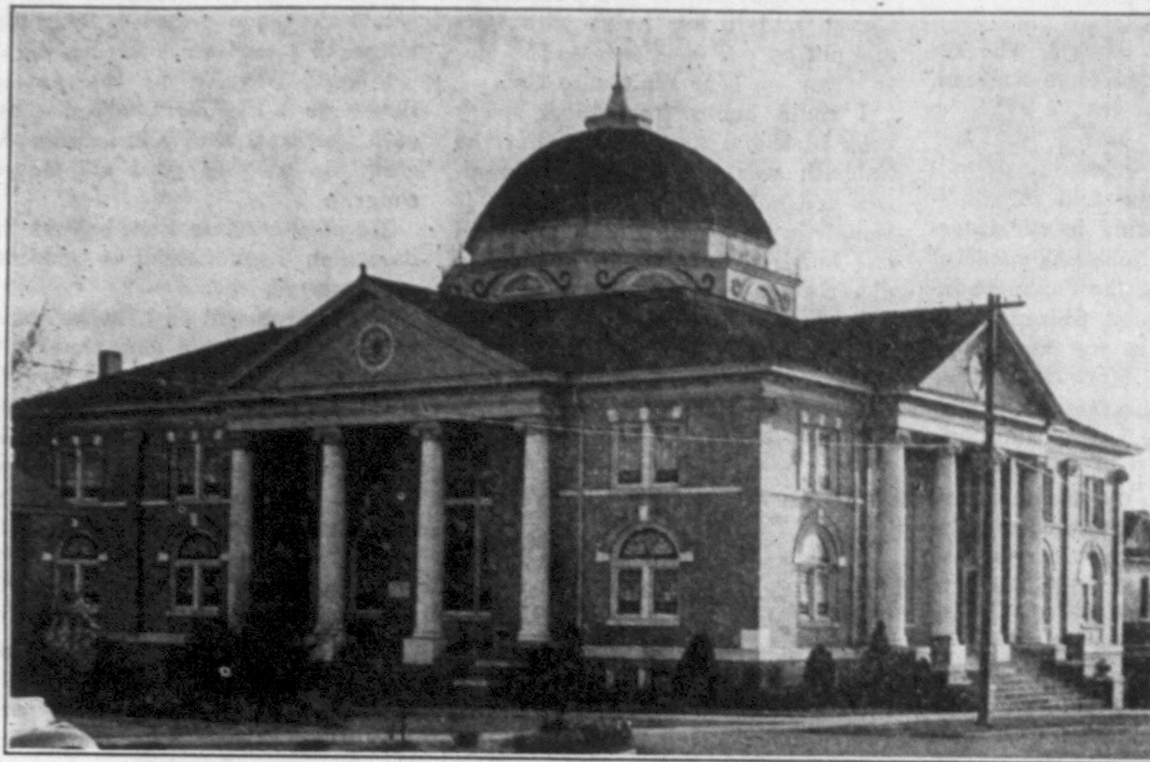
HAPPY RELIEF WHEN LAXATIVE IS NEEDED

Don't experiment with harsh ways to relieve constipation. There's no use when there's a gentle way: spicy, aromatic BLACK-DRAUGHT when taken by the directions.

It is a purely vegetable medicine. Taken as directed at night, it usually allows time for sleep; acts gently but thoroughly next morning. You should feel fine again.

BLACK-DRAUGHT'S effectiveness is largely due to its chief ingredient known as an "intestinal tonic-laxative," which helps impart tone to lazy bowel muscles.

Take BLACK-DRAUGHT next time. It is time-tested, economical. 25 to 40 doses are just 25c.



(Above) First Baptist Church, Pontotoc, former pastorate of the Baptist Record Circulation Manager and now on the EVERY FAMILY plan. (Right) Dr. B. B. Hilbun, pastor First Baptist Church, Pontotoc. Dr. Hilbun is a native of Mississippi and of Jones County. In 1935 he succeeded Rev. A. L. Goodrich as pastor at Pontotoc where he has done an outstanding work.—(A.L.G.)



THANKS TO PONTOTOC

Because of the fact that we spent some of the happiest years of our life as pastor at Pontotoc and formed friendships that will last forever, we know of no church in Mississippi that we have coveted more for the EVERY FAMILY plan than Pontotoc.

A few weeks ago, the good news came that the Junior Men's Bible class had agreed to sponsor the EVERY FAMILY plan. Our old friend Gip (G. R.) Grimes is president of this fine class. The capable teacher is Prof. H. R. Carter. So beginning with this issue, the Record goes on the Every Family plan to the First Baptist Church of Pontotoc.

The deacons (and they really deak) are O. J. Knox, R. L. Ray, V. L. Bigham, E. N. Bigham, W. E. Harris, T. E. Duncan and R. B. Ray.

The church officers are: Sunday school superintendent, Dr. E. N. Bigham; B. T. U. director, H. O. George; W. M. U. president, Mrs. R. L. Ray; Financial secretary, O. T. Ray; Treasurer, V. L. Bigham; Baptist Record representative, Mrs. Clarence Smith, and she has no superior in Mississippi.

Dr. B. B. Hilbun is nearing the end of his sixth year as pastor and grows in the esteem of his people as the years fly by.

Pontotoc County now has subscribers listed as follows: Cherry Creek 42, Ecrú 1, Furrs 1, Longview 28, Pontotoc 178, Route 4 Pontotoc 1, Randolph 1, Toccopola 30, Troy 1, Turnpike 1, New Prospect 5.

—BR—

A busy man was using the telephone.

"I want Murray Hill double-two, double-two," he said.

"Two-two, two-two," replied the exchange girl, reproachfully.

"All right," said the man get me the number—I'll play trains with you later."

QUESTIONS ANSWERED

By the Editor of The Baptist Standard

—O—

Is it according to Baptist polity for the chairman of the deacons to automatically become moderator of a church when the church is pastorless?

Baptists profess to believe in persons being chosen by the church to all positions and offices. We do not believe in "automatically" succeeding to any official position. The church should select. The New Testament churches were little democracies. When a church is pastorless and the body comes together any member may call to order and propose that the church elect a moderator. He may be chairman of the deacons or he may not. Being a deacon or chairman does not automatically carry the position of moderator of the church. The church should elect a moderator and proceed to business.

2. Should the chairman of the deacons take the initial step in appointing a pulpit committee?

Any member may take the initial step, but the church should approve the committee by vote of the church.

3. Should deacons bring any recommendations to a church other than those which involve church finances unless authorized by the church?

The deacons may bring any recommendation to the church looking to the general progress of the organization. The duty of deacons is to be all-round helpers. They are not bosses, but they are helpers, subject to the approval of the church. A deacon's work is next in importance to that of pastor, so long as the church is a Christian democracy.

Should a Baptist church have deacons on a presbytery to ordain a preacher or deacon?

No. This practice is just as unscriptural as infant baptism. If the church or the preacher does not care anything for Bible teaching, of

course, they do as they please. If any man will read the next verse after it declares that a deacon is a presbyter he will find infant baptism. Some Baptists do what they think impressive, regardless of the Bible.

Is open communion practiced among Northern Baptists?

Yes, a good deal. It is also practiced a good deal in the South, especially on the Atlantic coast. Free communion is utterly contrary to the example of Jesus Christ. When a man will explain why Jesus did not invite his mother to partake of the bread and wine consistent with free communion I will seriously consider it.

To what extent is it possible for a 100 per cent disciple to keep the Ten Commandments? Is it our duty to do our utmost to keep them, though we know we shall fail to be perfect in doing so? Or can we disregard them on account of the Lord teaching that none can keep them fully?

Every disciple of whatever per cent and everybody else is required to keep the Ten Commandments. No one can keep them. Hence, every human being on earth needs a Savior and will be condemned in the Judgment and spend eternity in hell unless he enters heaven by repenting of his sins and trusting Christ for pardon for all transgressions. God is "angry with the sinner every day." It is not the anger of passion but the anger of unswerving violated justice.

After a sinner is saved his heart longs to keep the Ten Commandments and wherein he fails Jesus Christ stands as his Advocate and Redeemer. "He is able to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them."

—BR—

Scotchman (at riding academy):

"I want to rent a horse."

Groom: "How long?"

Scotchman: "The longest you've got, there be five of us going."

She Caught It

A woman was on her way home from a holiday, and between trains in Yorkville dashed off a post card to her sister. "I hope I catch this train," she concluded hurriedly, and handed the card to a porter, asking him to post it.

When her sister got the message it bore a neat, penciled postscript: "She caught it. Respectfully yours, Porter."—Advance.

—O—

Wife: "It's a year to a day, George, since we spent that wonderful honeymoon evening on the sands."

George (gloomily): "Yes, but we didn't think we'd be spending the first anniversary on the rocks."

—O—

The prospective customer approached the art shop.

"I was to see some of those pictures that are done by scratching," he advised an attendant.

The clerk thought a moment, and then his face lighted up. "O, yes," he said, "you mean itchings."

—BR—

If some of us practiced all we preach—we'd work our fool selves to death!

Double Help for WOMEN!

What do you do when headache, nervousness, cramp-like pain, lack of energy and appetite, or some other form of periodic, functional distress begins to make you miserable? Why not do as thousands of women and take CARDUI?

There are two ways to take it. First: To help relieve periodic pain and discomfort, start three days before "your time" and follow directions. Second: To assist in building energy, strength, through increased flow of gastric juice which helps appetite and digestion, take it by directions as a tonic. Women who use it both ways seem to be CARDUI's most enthusiastic boosters.